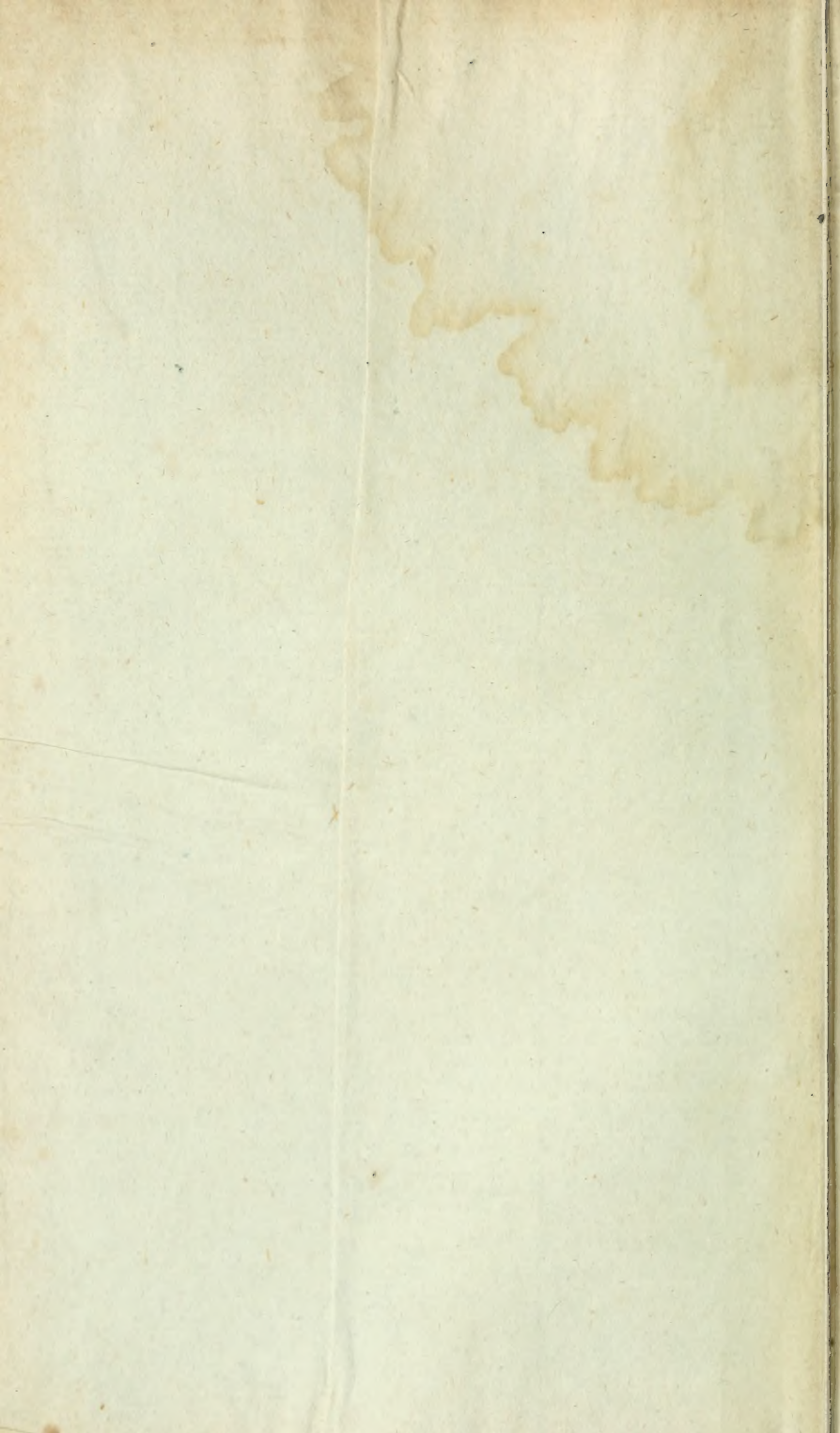
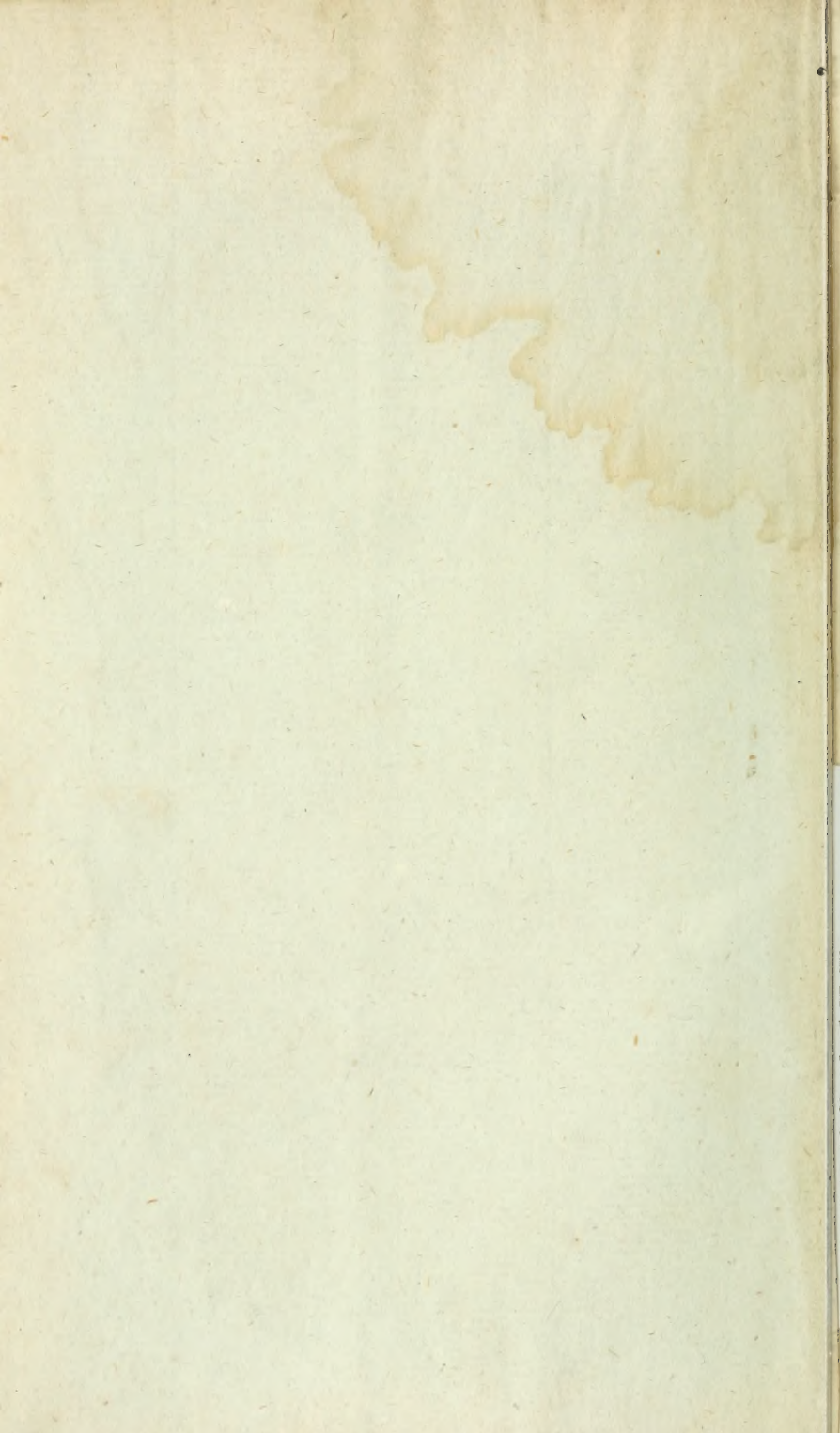


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*Diana Lamely Williams*

# HERMES

OR

A PHILOSOPHICAL INQUIRY

CONCERNING

UNIVERSAL GRAMMAR

BY JAMES HARRIS ESQ.

---

ΕΙΣΙΕΝΑΙ ΘΑΡΡΟΥΝΤΑΣ ΕΙΝΑΙ ΓΑΡ ΚΑΙ ΕΝΤΑΘΑ ΘΕΟΥΣ.

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THE FIFTH EDITION.

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HERMES

A LINGUISTIC MONUMENT

CONSTITUTED

UNIVERSAL GRAMMAR

BY JAMES HAMILTON

WITH A PREFACE BY THE AUTHOR

THE FIRST EDITION

LONDON

PRINTED BY J. JOHNSON, ST. PAUL'S CHURCH-YARD

To the Right Honourable  
 PHILIP *Lord* HARDWICKE,  
 Lord High Chancellor of *Great-*  
*Britain* \*.

*My Lord,*

**A**S no one has exercised the Powers of Speech with juster and more universal applause, than yourself; I have presumed to inscribe the following Treatise to your Lordship, its End being to investigate the Principles of those Powers. It has a farther claim to your Lordship's Patronage, by being connected in some degree with that politer Literature, which, in the most important scenes

A 2 of

\* The above Dedication is printed as it originally stood, the Author being desirous that what he intended as real Respect to the noble Lord, when living, should now be considered, as a Testimony of Gratitude to his Memory.

of Business, you have still found time to cultivate. With regard to myself, if what I have written be the fruits of that Security and Leisure, obtained by living under a mild and free Government; to whom for this am I more indebted, than to your Lordship, whether I consider you as a Legislator, or as a Magistrate, the first both in dignity and reputation? Permit me therefore thus publicly to assure your Lordship, that with the greatest gratitude and respect I am, My Lord,

*Your Lordship's most obliged,*

*and most obedient humble Servant,*

*Ch. of Salisbury,  
Oct. 1, 1751.*

James Harris.

## P R E F A C E.

*THE chief End, proposed by the Author of this Treatise in making it public, has been to excite his Readers to curiosity and inquiry; not to teach them himself by prolix and formal Lectures, (from the efficacy of which he has little expectation) but to induce them, if possible, to become Teachers to themselves, by an impartial use of their own understandings. He thinks nothing more absurd than the common notion of Instruction, as if Science were to be poured into the Mind, like water into a cistern, that passively waits to receive all that comes. The growth of Knowledge he rather thinks to resemble the growth of Fruit; however external causes may in some degree co-operate, it is the internal vigour, and virtue of*

A 3

the

*the tree, that must ripen the juices to their just maturity.*

*This then, namely, the exciting men to inquire for themselves into subjects worthy of their contemplation, this the Author declares to have been his first and principal motive for appearing in print. Next to that, as he has always been a lover of Letters, he would willingly approve his studies to the liberal and ingenuous. He has particularly named these, in distinction to others; because, as his studies were never prosecuted with the least regard to lucre, so they are no way calculated for any lucrative End. The liberal therefore and ingenuous (whom he has mentioned already) are those, to whose perusal he offers what he has written. Should they judge favourably of his attempt, he may not perhaps hesitate to confess,*

*Hoc juvat et meli est.——*

*For*

*For tho' he hopes he cannot be charged with the foolish love of vain Praise, he has no desire to be thought indifferent, or insensible to honest Fame.*

*From the influence of these sentiments, he has endeavoured to treat his subject with as much order, correctness, and perspicuity as in his power; and if he has failed, he can safely say (according to the vulgar phrase) that the failure has been his misfortune, and not his fault. He scorns those trite and contemptible methods of anticipating pardon for a bad performance, that “ it was the hasty  
“ fruits of a few idle hours; written  
“ merely for private amusement;  
“ never revised; published against  
“ consent, at the importunity of  
“ friends, copies (God knows how)  
“ having by stealth gotten abroad;” with other stale jargon of equal falsehood and inanity. May we not ask such Prefacers, If what they allege*  

A 4
be

be true, what has the world to do with them and their crudities.

*As to the Book itself, it can say this in its behalf, that it does not merely confine itself to what its title promises, but expatiates freely into whatever is collateral; aiming on every occasion to rise in its inquiries, and to pass, as far as possible, from small matters to the greatest. Nor is it formed merely upon sentiments that are now in fashion, or supported only by such authorities as are modern. Many Authors are quoted, that now-a-days are but little studied; and some perhaps, whose very names are hardly known.*

*The Fate indeed of antient Authors (as we have happened to mention them) is not unworthy of our notice. A few of them survive in the Libraries of the learned, where some venerable Folio, that still goes by their name,*  
just

*just suffices to give them a kind of nominal existence. The rest have long fallen into a deeper obscurity, their very names, when mentioned, affecting us as little, as the names, when we read them, of those subordinate Heroes,*

Alcandrumque, Haliumque, No-  
emonaque, Prytanimque.

*Now if an Author, not content with the more eminent of antient Writers, should venture to bring his reader into such company as these last, among people (in the fashionable phrase) that nobody knows; what usage, what quarter can he have reason to expect? Should the Author of these speculations have done this (and it is to be feared he has) what method had he best take in a circumstance so critical? — Let us suppose him to apologize in the best manner he can, and in consequence of this, to suggest as follows—*

*He*

## P R E F A C E.

*He hopes there will be found a pleasure in the contemplation of ancient sentiments, as the view of ancient Architecture, tho' in ruins, has something venerable. Add to this, what from its antiquity is but little known, has from that very circumstance the recommendation of novelty; so that here, as in other instances, Extremes may be said to meet. Farther still, as the Authors, whom he has quoted, lived in various ages, and in distant countries; some in the full maturity of Grecian and Roman Literature; some in its declension; and others in periods still more barbarous, and depraved; it may afford perhaps no unpleasing speculation, to see how the SAME REASON has at all times prevailed; how there is ONE TRUTH, like one Sun, that has enlightened human Intelligence through every age, and saved it from the darkness both of Sophistry and Error.*

*Nothing can more tend to enlarge the Mind, than these extensive views of Men, and human Knowledge; nothing can more effectually take us off from the foolish admiration of what is immediately before our eyes, and help us to a juster estimate both of present Men, and present Literature.*

*It is perhaps too much the case with the multitude in every nation, that as they know little beyond themselves, and their own affairs, so out of this narrow sphere of knowledge, they think nothing worth knowing. As we BRITONS by our situation live divided from the whole world, this perhaps will be found to be more remarkably our case. And hence the reason, that our studies are usually satisfied in the works of our own Countrymen; that in Philosophy, in Poetry, in every kind of subject, whether serious or ludicrous, whether sacred or profane, we think*  
per-

*perfection with ourselves, and that it is superfluous to search farther.*

*The Author of this Treatise would by no means detract from the just honours due to those of his Countrymen, who either in the present, or preceding age, have so illustriously adorned it. But tho' he can with pleasure and sincerity join in celebrating their deserts, he would not have the admiration of these, or of any other few, to pass thro' blind excess into a contempt of all others. Were such Admiration to become universal, an odd event would follow; a few learned men, without any fault of their own, would contribute in a manner to the extinction of Letters.*

*A like evil to that of admiring only the authors of our own age, is that of admiring only the authors of one particular Science. There is indeed in this last prejudice something*

*peculiarly unfortunate, and that is, the more excellent the Science, the more likely it will be found to produce this effect.*

*There are few Sciences more intrinsically valuable, than MATHEMATICS. It is hard indeed to say; to which they have more contributed, whether to the Utilities of Life, or to the sublimest parts of Science. They are the noblest Praxis of LOGIC, or UNIVERSAL REASONING. It is thro' them we may perceive, how the stated Forms of Syllogism are exemplified in one Subject, namely the Predicament of Quantity. By marking the force of these Forms, as they are applied here, we may be enabled to apply them of ourselves elsewhere. Nay farther still—by viewing the MIND, during its process in these syllogistic employments, we may come to know in part, what kind of Being it is; since MIND, like other Powers, can*  
*be*

*be only known from its Operations. Whoever therefore will study Mathematics in this view, will become not only by Mathematics a more expert Logician, and by Logic a more rational Mathematician, but a wiser Philosopher, and an acuter Reasoner, in all the possible subjects either of science or deliberation.*

*But when Mathematics, instead of being applied to this excellent purpose, are used not to exemplify Logic, but to supply its place; no wonder if Logic pass into contempt, and if Mathematics, instead of furthering science, become in fact an obstacle. For when men, knowing nothing of that Reasoning which is universal, come to attach themselves for years to a single Species, a species wholly involved in Lines and Numbers only; they grow insensibly to believe these last as inseparable from all Reasoning, as the poor Indians thought  
every*

*every horseman to be inseparable from his horse.*

*And thus we see the use, nay the necessity of enlarging our literary views, lest even Knowledge itself should obstruct its own growth, and perform in some measure the part of ignorance and barbarity.*

*Such then is the Apology made by the Author of this Treatise, for the multiplicity of antient quotations, with which he has filled his Book. If he can excite in his readers a proper spirit of curiosity; if he can help in the least degree to enlarge the bounds of Science; to revive the decaying taste of antient Literature; to lessen the bigotted contempt of every thing not modern; and to assert to Authors of every age their just portion of esteem; if he can in the least degree contribute to these ends, he hopes it may be allowed, that he has done a service.*

*service to mankind. Should this service be a reason for his Work to survive, he has confest already, it would be no unpleasing event. Should the contrary happen, he must acquiesce in its fate, and let it peaceably pass to those destined regions, whither the productions of modern Wit are every day passing,*

——in vicum vendentem thus  
et odores.

---

## ADVERTISEMENT.

*The Reader is desired to take notice, that as often as the author quotes V. I. p. &c. he refers to Three Treatises published first in one Volume, Octavo, in the year 1745.*

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---

## ERRATA.

Page 80, Note, line 14, for *υποταλικον*, read *υποταχλικον*.  
 328, l 3 from the bottom, for *οεγαρον*, read *οεγαρον*.

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# H E R M E S

OR A PHILOSOPHICAL INQUIRY  
CONCERNING UNIVERSAL GRAMMAR.

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## B O O K I.

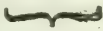
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### C H A P. I.

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#### I N T R O D U C T I O N.

*Design of the Whole.*

**I**F Men by nature had been framed Ch. I.  
for Solitude, they had never felt an   
Impulse to converse one with another : And if, like lower Animals, they  
had been by nature irrational, they could  
not have recognized the proper Subjects  
of Discourse. Since SPEECH then is the  
joint Energie of our best and noblest Faculties (a), (that is to say, of our Reason  
B son

---

(a) See V. I. p. 147 to 169. See also Note xv. p. 292, and Note xix. p. 296, of the same Volume.

Ch. I. *son and our social Affection*) being withal our *peculiar* Ornament and Distinction, as *Men*; those Inquiries may surely be deemed interesting as well as liberal, which either search how SPEECH may be naturally *resolved*; or how, when resolved, it may be again *combined*.

HERE a large field for Speculating opens before us. We may either behold SPEECH, as divided into *its constituent Parts*, as a Statue may be divided into its several **Limbs**; or else, as resolved into its *Matter* and *Form*, as the same Statue may be resolved into its Marble and Figure.

THESE different *Analysings* or *Resolutions* constitute what we call (b) PHILOSOPHICAL, or UNIVERSAL GRAMMAR.

WHEN

---

(b) Grammaticam *etiam bipartitam ponemus, ut alia sit literaria, alia philosophica, &c.* Bacon, *de Augm. Scient. VI. 1.* And soon after he adds—*Verumtamen hâc ipsâ re moniti, cogitatione complexi sumus Grammaticam quandam, quæ non analogiam verborum ad invicem, sed analogiam inter verba et res sive rationem sedulò inquirat.*

WHEN we have viewed SPEECH thus Ch. I.  
*analysed*, we may then consider it, as {  
*compounded*. And here in the first place  
 we may contemplate that (c) *Synthesis*,  
 which by *combining simple Terms* produces  
 a *Truth*; then by *combining two Truths*  
 produces a *third*; and thus others, and  
 others, in continued Demonstration, till  
 we are led, as by a road, into the regions  
 of SCIENCE.

Now this is that *superior* and most ex-  
 cellent *Synthesis*, which alone applies itself  
 to our *Intellect* or *Reason*, and which to

B 2

conduct

---

(c) *Aristotle* says—τῶν δὲ κατὰ μηδεμίαν συμ-  
 πλοκὴν λεγομένων ἔδὲν ἔτε ἀληθὲς ἔτε ψευδὲς εἶναι·  
 οἷον ἄνθρωπος, λεῦκος, τρέχει, νικά—*Of those words*  
*which are spoken without Connection, there is no one*  
*either true or false; as for instance, Man, white,*  
*runneth, conquereth.* Cat. C. 4. So again in the be-  
 ginning of his Treatise *De Interpretatione*, περὶ γὰρ  
 σύνθεσιν καὶ διαίρεσιν ἔστι τὸ ψευδὲς τε καὶ τὸ ἀληθές.  
*True and False are seen in Composition and Division.*  
*Composition makes affirmative Truth, Division makes*  
*negative, yet both alike bring Terms together, and so*  
*far therefore may be called synthetical.*

Ch. I. conduct according to Rule, constitutes  
the Art of LOGIC.

AFTER this we may turn to those  
(d) *inferior* Compositions, which are pro-  
ductive

(d) *Ammonius* in his Comment on the Treatise *Περὶ Ἑρμηνείας*, p. 53, gives the following Extract from *Theophrastus*, which is here inserted at length, as well for the Excellence of the Matter, as because it is not (I believe) elsewhere extant.

Διτῆς γὰρ ἕσης τῆ λόγῃ σχέσεως, (καθ' ἃ διώρισεν ὁ φιλόσοφος Θεόφραστος) τῆς τε ΠΡΟΣ ΤΟΥΣ ΑΚΡΩΜΕΝΟΥΣ, οἷς καὶ σημαίνει τι, καὶ τῆς ΠΡΟΣ ΤΑ ΠΡΑΓΜΑΤΑ, ὑπὲρ ὧν ὁ λέγων πεῖσαι προτίθεται τὰς ἀκρωμένους, περὶ μὲν ἔν τινι σχέσιν αὐτῇ τὴν ΠΡΟΣ ΤΟΥΣ ΑΚΡΩΤΑΣ κατὰ γίνουσαι ποιητικὴ καὶ ῥητορικὴ, διότι ἔργον αὐταῖς ἐκλέγεσθαι τὰ σεμνότερα τῶν ὀνομάτων, ἀλλὰ μὴ τὰ κοινὰ καὶ δεδημευμένα, καὶ ταῦτα ἐναρμονίως συμπλέκειν ἀλλήλοις, ὥς τε διὰ τέτων καὶ τῶν τέτοις ἐπομένων, οἷον σαφηνείας, γλυκύτητος, καὶ τῶν ἄλλων ἰδεῶν, ἔτι τε μακρολογίας, καὶ βραχυλογίας, κατὰ καιρὸν πάντων παρὰ λαμβανομένων, οἷσά τι τὸν ἀκρωτήν, καὶ ἐκπλῆξαι. καὶ πρὸς τὴν πεῖθω χειρωθέντα ἔχειν τῆς δὲ γε ΠΡΟΣ ΤΑ ΠΡΑΓΜΑΤΑ τῆ λόγῃ σχέσεως ὁ φιλόσοφος προηγουμένως ἐπιμελήσεται, τό, τε ψεῦδος διελέγχων,

ductive of the *Pathetic*, and the *Pleasant* in all their kinds. These latter Com-  
positions Ch. I.

---

καὶ τὸ ἀληθὲς ἀποδεικνύς. *The Relation of Speech being twofold (as the Philosopher Theophrastus hath settled it) one to the HEARERS, to whom it explains something, and one to the THINGS, concerning which the Speaker proposes to persuade his Hearers: With respect to the first Relation, that which regards the HEARERS, are employed Poetry and Rhetoric. Thus it becomes the business of these two, to select the most respectable Words, and not those that are common and of vulgar use, and to connect such Words harmoniously one with another, so as thro' these things and their consequences, such as Perspicuity, Delicacy, and the other Forms of Eloquence, together with Copiousness and Brevity, all employed in their proper season, to lead the Hearer, and strike him, and hold him vanquished by the power of Persuasion. On the contrary, as to the Relation of Speech to THINGS, here the Philosopher will be found to have a principal employ, as well in refuting the False, as in demonstrating the True.*

*Sanctius speaks elegantly on the same Subject. Creavit Deus hominem rationis participem; cui, quia Sociabilem esse veluit, magno pro munere dedit Sermonem. Sermoni autem perficiendo tres opifices adhibuit. Prima est Grammatica, quæ ab oratione scelericissimos & barbarissimos expellit; secunda Dialectica, quæ in Sermonis veritate versatur; tertia Rhetorica, quæ ornatum Sermonis tantum exquirat. Min. l. 1. c. 2.*

Ch. I. positions aspire not to the Intellect, but being addressed to the *Imagination*, the *Affections*, and the *Sense*, become from their different heightnings either RHE-  
TORIC or POETRY.

NOR need we necessarily view these Arts distinctly and apart; we may observe, if we please, how perfectly they co-incide. GRAMMAR is equally requisite to every one of the rest. And though LOGIC may indeed subsist without RHE-  
TORIC or POETRY, yet so necessary to these last is a sound and correct LOGIC, that without it, they are no better than warbling Trifles.

Now all these Inquiries (as we have said already) and such others arising from them as are of still sublimer Contemplation, (of which in the Sequel there may be possibly not a few) may with justice be deemed Inquiries both interesting and liberal.

\*

AT

AT present we shall postpone the whole Ch. I.  
 synthetical Part, (that is to say, *Logic* and *Rhetoric*). and confine ourselves to the  
 analytical, that is to say, UNIVERSAL  
 GRAMMAR. In this we shall follow  
 the Order, that we have above laid down,  
 first dividing SPEECH, as a WHOLE, into  
 its CONSTITUENT PARTS; then resolving  
 it, as a COMPOSITE, into its MATTER  
 and FORM; two Methods of Analysis  
 very different in their kind, and which  
 lead to a variety of very different Specu-  
 lations.

SHOULD any one object, that in the  
 course of our Inquiry we sometimes de-  
 scend to things, which appear trivial and  
 low; let him look upon the effects, to  
 which those things contribute, then from  
 the Dignity of the Consequences, let him  
 honour the Principles.

THE following Story may not improp-  
 erly be here inserted. "When the Fame

Ch. I. “ of *Heraclitus* was celebrated through-  
 “ out *Greece*, there were certain persons,  
 “ that had a curiosity to see so great a  
 “ Man. They came, and, as it happen-  
 “ ed, found him warming himself in a  
 “ Kitchen. The meanness of the place  
 “ occasioned them to stop ; upon which  
 “ the Philosopher thus accosted them—  
 “ ENTER (says he) BOLDLY, FOR HERE  
 “ TOO THERE ARE GODS (e).”

WE shall only add, that as there is no part of Nature too mean for the Divine Presence ; so there is no kind of Subject, having its foundation in Nature, that is below the Dignity of a philosophical Inquiry.

---

(e) See *Aristot. de Part. Animal.* l. 1. c. 5.

## C H A P. II.

*Concerning the Analysing of Speech into its  
smallest Parts.*

THOSE things which are *first to Na-* Ch. II.  
*ture*, are not *first to Man*. *Nature*  
begins from *Causes*, and thence descends  
to *Effects*. *Human Perceptions* first open  
upon *Effects*, and thence by slow degrees  
ascend to *Causes*. Often had Mankind  
seen the Sun in Eclipse, before they knew  
its Cause to be the Moon's Interposition;  
much oftner had they seen those unceasing  
Revolutions of Summer and Winter, of  
Day and Night, before they knew the  
Cause to be the Earth's double Motion (a).  
Even

---

(a) This Distinction of *first to Man*, and *first to Nature*, was greatly regarded in the Peripatetic Philosophy. See *Arist. Phys. Auscult.* l. 1. c. 1. *Themistius's* Comment on the same, *Poster. Analyt.* l. 1. c. 2. *De Anima*, l. 2. c. 2. It leads us, when properly regarded, to a very important Distinction between

Ch. II. Even in Matters of Art and *human* Creation, if we except a few Artists and critical

tween Intelligence *Divine* and Intelligence *Human*. GOD may be said to view the First, as first; and the Last, as last; that is, he views *Effects* thro' *Causes* in their *natural Order*. MAN views the Last, as first; and the First, as last; that is, he views *Causes* thro' *Effects*, in an *inverse Order*. And hence the Meaning of that Passage in *Aristotle*: ὡς περ γὰρ τὰ τῶν νυκτερίδων ὄμματα πρὸς τὸ φέγγος ἔχει τὸ μεθ' ἡμέραν, ἔτω καὶ τῆς ἡμετέρας ψυχῆς ὁ Νῦς πρὸς τὰ τῇ φύσει φανερώτατα πάντων. *As are the Eyes of Bats to the Light of the Day, so is Man's Intelligence to those Objects, that are by Nature the brightest and most conspicuous of all Things.* Metaph. l. 2. c. 1. See also l. 7. c. 4. and *Ethic. Nicom.* l. 1. c. 4. *Ammonius*, reasoning in the same way, says very pertinently to the Subject of this Treatise—'Αγαπητὸν τῇ ἀνθρωπίνῃ φύσει, ἐκ τῶν ἀτελεσέρων καὶ συνθέτων ἐπὶ τὰ ἀπλῆστερα καὶ τελειότερα προΐναι· τὰ γὰρ σύνθετα μᾶλλον συνήθη ἡμῖν, καὶ γνωριμώτερα· "Οὕτω γὰρ καὶ ὁ παῖς εἶραι μὲν λόγον, καὶ εἰπεῖν, Σωκράτης περιπαλεῖ, οἷδε· τῆτον δὲ ἀναλύσαι εἰς ὄνομα καὶ ῥῆμα, καὶ ταῦτα εἰς συλλαβὰς, κακῆϊνα εἰς σοιχεῖα, ἐκέτι· *Human Nature may be well contented to advance from the more imperfect and complex to the more simple and perfect; for the complex Subjects are more familiar to us, and better known. Thus therefore it is that even a Child knows how to put a Sentence together, and say, Socrates walketh;*

tical Observers, the rest look no higher Ch. II.  
 than to the *Practice* and mere *Work*,  
 knowing nothing of those *Principles*, on  
 which the whole depends.

THUS in SPEECH for example—All men, even the lowest, can speak their Mother-Tongue. Yet how many of this multitude can neither write, nor even read? How many of those, who are thus far literate, know nothing of that Grammar, which respects the Genius of their own Language? How few then must be those, who know GRAMMAR UNIVERSAL; *that Grammar*, which without regarding the several Idioms of particular Languages, *only respects those Principles, that are essential to them all?*

'Tis our present Design to inquire about this Grammar; in doing which we shall

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walketh; but how to resolve this Sentence into a Noun and Verb, and these again into Syllables, and Syllables into Letters or Elements, here he is at a loss. Am. in Com. de Prædic. p. 29.

Ch. II. shall follow the Order consonant to *human* Perception, as being for that reason the more easy to be understood.

WE shall begin therefore first from a *Period* or *Sentence*, that combination in Speech, which is obvious to all; and thence pass, if possible, to those its *primary Parts*, which, however essential, are only obvious to a few.

WITH respect therefore to the different Species of Sentences, who is there so ignorant, as if we address him in his Mother-Tongue, not to know when 'tis we *assert*, and when we *question*; when 'tis we *command*, and when we *pray* or *wish*?

For example, when we read in *Shakespeare*\*,

*The Man, that bath no music in himself,  
And is not mov'd with concord of sweet  
sounds,*

*Is fit for Treasons——*

Or

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\* Merchant of Venice.

Or in *Milton* \*,

*O Friends, I hear the tread of nimble  
feet,*

*Hasting this way—*

'tis obvious that these are *assertive Sentences*, one founded upon Judgment, the other upon Sensation.

WHEN the Witch in *Macbeth* says to her Companions,

*When shall we three meet again*

*In thunder, lightning, and in rain?*

this 'tis evident is an *interrogative Sentence*.

WHEN *Macbeth* says to the Ghost of *Banquo*,

—*Hence, horrible Shadow,*

*Unreal Mock'ry hence!—*

he speaks an *imperative Sentence*, founded upon the passion of hatred.

WHEN

## Ch. II.

WHEN *Milton* says in the character of his *Allegro*,

*Haste thee, Nymph, and bring with thee  
Jest and youthful Jollity,*

he too speaks an *imperative Sentence*, tho' founded on the passion, not of hatred but of love.

WHEN in the beginning of the *Paradise Lost* we read the following address,

*And chiefly thou, O Spirit, that dost prefer  
Before all temples th' upright heart, and  
pure,*

*Instruct me, for thou know'st—*

this is not to be called an *imperative Sentence*, tho' perhaps it bear the same Form, but rather (if I may use the Word) 'tis a Sentence *precativè* or *optative*.

WHAT then shall we say? Are Sentences to be quoted in this manner without ceasing, all differing from each other in  
their

their stamp and character? Are they no way reducible to certain definite Classes? If not, they can be no objects of *rational* comprehension.—Let us however try.

'Tis a phrase often applied to a man, when speaking, that *he speaks his MIND*; as much as to say, that his Speech or Discourse is *a publishing of some Energie or Motion of his Soul*. So it indeed is in every one that speaks, excepting alone the Dissembler or Hypocrite; and he too, as far as possible, affects the appearance.

Now the POWERS OF THE SOUL (over and above the meer † nutritive) may be included all of them in those of PERCEPTION, and those of VOLITION. By the Powers of PERCEPTION, I mean the *Senses* and the *Intellect*; by the Powers of VOLITION, I mean, in an extended sense, not only the *Will*, but the several *Passions* and *Appetites*; in short, *all that moves to Action, whether rational or irrational*.

IF

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† Vid. Aristot. de An. II. 4.

**Ch. II.** If then the leading Powers of the Soul be these two, 'tis plain that every Speech or Sentence, as far as it exhibits the Soul, must of course respect one or other of these.

If we *assert*, then is it a Sentence which respects the Powers of PERCEPTION. For what indeed is to *assert*, if we consider the examples above alleged, but to *publish some Perception either of the Senses or the Intellect*?

AGAIN, if we *interrogate*, if we *command*, if we *pray*, or if we *wish*, (which in terms of Art is to speak Sentences *interrogative, imperative, precative, or optative*) what do we but publish so many different VOLITIONS?—For who is it that *questions*? He that has a *Desire* to be informed.—Who is it that *commands*? He that has a *Will*, which he would have obey'd.—What are those Beings, who either *wish* or *pray*? Those, who feel  
certain

certain wants either for themselves, or Ch. II.  
others.

IF then the *Soul's leading Powers* be the two above mentioned, and it be true that *all Speech is a publication of these Powers*, it will follow that EVERY SENTENCE WILL BE EITHER A SENTENCE OF ASSERTION, OR A SENTENCE OF VOLITION. And thus, by referring all of them to one of these two classes, have we found an expedient to reduce their infinitude (b).

THE

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(b) Ῥηλέον ἔν ὅτι τῆς ψυχῆς τῆς ἡμετέρας διτλᾶς ἐχέσης δυνάμεις, τὰς μὲν γνωστικὰς, τὰς δὲ ζωτικὰς, τὰς καὶ ὀρεκτικὰς λεγομένας· (λέγω δὲ γνωστικὰς μὲν, καθ' ἃς γινώσκομεν ἕκαστον τῶν ὄντων, οἷον νῦν, διανοίαν, δόξαν, φαντασίαν καὶ αἴσθησιν· ὀρεκτικὰς δὲ, καθ' ἃς ὀρεγόμεθα τῶν ἀγαθῶν, ἢ τῶν ὄντων, ἢ τῶν δοκούντων, οἷον βέλησιν λέγω, προαίρεσιν, θυμὸν, καὶ ἐπιθυμίαν) τὰ ΜΕΝ τέτταρα εἶδη τῆς λόγου (τὰ παρὰ τὸν ἀποφαντικόν) ἀπὸ τῶν ὀρεκτικῶν δυνάμεων προέρχονται τῆς ψυχῆς, ἐκ αὐτῆς καθ' αὐτὴν ἐνεργέσης, ἀλλὰ πρὸς ἕτερον ἀποτεينوμένης (τὸν συμβάλλεσθαι δοκῦντα πρὸς τὸ τυχεῖν τῆς ὀρέξεως) καὶ ἥτοι λόγον παρ' αὐτῆς

C

ζητήσης

Ch. II. THE Extensions of Speech are quite  
 indefinite, as may be seen if we compare  
 the

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ζητήσεως, καθάπερ ἐπὶ τῷ ΠΥΣΜΑΤΙΚΟΥ καὶ  
 ΕΡΩΤΗΜΑΤΙΚΟΥ καλεμένῃ λόγῳ, ἢ πρᾶγμα,  
 καὶ εἰ πρᾶγμα, ἥτοι αὐτῷ ἐκείνῃ τυχεῖν ἐφιεμένης, πρὸς  
 δὲ ὁ λόγος, ὥσπερ ἐπὶ τῷ ΚΛΗΤΙΚΟΥ, ἢ τινὸς  
 παρ' αὐτῷ πρᾶξεως καὶ ταύτης, ἢ ὡς παρὰ κρείττονος,  
 ὡς ἐπὶ τῆς ΕΥΧΗΣ, ἢ ὡς παρὰ χείρονος, ὡς ἐπὶ τῷ  
 κυρίως καλεμένῃ ΠΡΟΣΤΑΞΕΩΣ· μόνον ΔΕ τὸ  
 ΑΠΟΦΑΝΤΙΚΟΝ ἀπὸ τῶν γνωστικῶν, καὶ ἔστι τῷτο  
 ἐξαγγελτικὸν τῆς γενομένης ἐν ἡμῖν γνώσεως τῶν πραγ-  
 μάτων ἀληθῶς, ἢ φαινομένως, διὸ καὶ μόνον τῷτο δεκτι-  
 κὸν εἶναι ἀληθείας ἢ ψεύδους, τῶν δὲ ἄλλων ἕθεν. The  
 Meaning of the above passage being implied in the  
 Text, we take its translation from the *Latin* Inter-  
 preter. *Dicendum igitur est, cum anima nostra duplicem*  
*potestatem habeat, cognitionis, & vitæ, quæ etiam appe-*  
*titionis ac cupiditatis appellatur, quæ vero cognitionis est,*  
*vis est, quâ res singulas cognoscimus, ut mens, cogitatio,*  
*opinio, phantasia, sensus : appetitus vero facultas est, quâ*  
*bona, vel quæ sunt, vel quæ videntur, concupiscimus, ut*  
*sunt voluntas, consilium, ira, cupiditas : quatuor orationis*  
*species, præter enunciantem, a partibus animi profiscun-*  
*tur, quæ concupiscunt ; non cum animus ipse per se agit,*  
*sed cum ad alium se convertit, qui ei ad consequendum id,*  
*quod cupit, conducere posse videatur ; atque etiam vel ra-*  
*tionem ab eo exquirat, ut in oratione, quam Percunctan-*  
 tem,

the Eneid to an Epigram of *Martial*. But Ch. II.  
 the *longest Extension*, with which Gram-  
 mar has to do, is the Extension here  
 considered, that is to say, a SENTENCE.  
 The greater Extensions (such as Syllo-  
 gisms, Paragraphs, Sections, and complete  
 Works) belong not to Grammar, but to  
 Arts of higher order ; not to mention that  
 all of them are but Sentences repeated.

Now a SENTENCE (*c*) may be sketch'd  
 in the following description—a compound

C 2

Quantity

tem, aut Interrogantem vocant ; vel rem : sique rem,  
 vel cum ipsum consequi cupit, quicum loquitur, ut in op-  
 tante oratione, vel aliquam ejus actionem : atque in hac,  
 vel ut a præstantiore, ut in Deprecatione ; vel ut ab in-  
 feriore, ut in eo, qui proprie Jussus nominatur. Sola  
 autem Enuncians a cognoscendi facultate profiscitur :  
 hæcque nunciat rerum cognitionem, quæ in nobis est, aut  
 veram, aut simulatam. Itaque Hæc sola verum falsum-  
 que capit : præterea vero nulla. Ammon. in Libr. de  
 Interpretatione.

(*c*) Λόγος δὲ φωνῇ συνθετὴ σημαντικὴ, ἥς ἕνισ-  
 μέρη καθ' αὐτὰ σημαίνει τι. Arist. Poet. c. 20.  
 See also de Interpret. c. 4.

Ch. II. *Quantity of Sound significant, of which certain Parts are themselves also significant.*

THUS when I say [*the Sun shineth*] not only the *whole quantity* of sound has a meaning, but *certain Parts* also, such as [*Sun*] and [*shineth.*]

BUT what shall we say? Have these Parts again other Parts, which are in like manner significant, and so may the progress be pursued to infinite? Can we suppose all Meaning, like Body, to be divisible, and to include within itself other Meanings without end? If this be absurd, then must we necessarily admit, that there is such a thing as *a Sound significant, of which no Part is of itself significant.* And this is what we call the proper character of a (*d*) WORD. For thus, though the  
Words

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(*d*) Φωνὴ σημαντικὴ, — ἥς μέρος οὐδὲν ἐστὶ καθ' αὐτὸ σημαντικόν. De Poetic. c. 20. De Interpret. c. 2 & 3. Priscian's Definition of a Word (Lib. 2.) is as follows

Words [*Sun*] and [*shineth*] have each a Ch. II.  
 Meaning, yet is there certainly no Mean-  
 ing in any of their Parts, neither in the  
 Syllables of the one, nor in the Letters of  
 the other.

IF therefore ALL SPEECH, whether in  
 prose or verse, every Whole, every Sec-  
 tion, every Paragraph, every Sentence,  
 imply a certain *Meaning, divisible into*  
*other Meanings*, but WORDS imply a  
*Meaning, which is not so divisible* : it fol-  
 lows that WORDS *will be the smallest parts*  
*of speech*, in as much as nothing less has  
 any Meaning at all.

C 3

Tc

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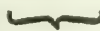
follows—*Dictio est pars minima orationis constructa, id est, in ordine composita. Pars autem, quantum ad totum intelligendum, id est, ad totius sensus intellectum. Hoc autem ideo dictum est, nequis conetur vires in duas partes dividere, hoc est, in vi & res; non enim ad totum intelligendum hæc fit divisio.* To Priscian we may add *Theodore Gaza*.—*Ἀέξισ δὲ, μέγῃ ἐλάχισον κατὰ σύνταξιν λόγῳ.* Introd. Gram. l. 4. *Plato* shewed them this characteristic of a Word—See *Cratylus*, p. 385. Edit. Serr.

Ch. II. *To know therefore the species of Words,*  
must needs contribute *to the knowledge of*  
*Speech*, as it implies a knowledge of its  
*minuteſt* Parts.

THIS therefore must become our next  
Inquiry.

## C H A P. III.

*Concerning the species of Words, the smallest  
Parts of Speech.*

LET us first search for the *Species* Ch.III.  
of Words among those Parts of   
Speech, commonly received by Gram-  
marians. For example, in one of the  
passages above cited.—

*The Man, that bath no music in himself,  
And is not mov'd with concord of sweet  
sounds,  
Is fit for treasons—*

Here the Word [*The*] is an ARTICLE;—  
[*Man*] [*No*] [*Music*] [*Concord*] [*Sweet*]  
[*Sounds*] [*Fit*] [*Treasons*] are all NOUNS,  
some *Substantive*, and some *Adjective*.—  
[*That*] and [*Himself*] are PRONOUNS—  
[*Hath*] and [*is*] are VERBS — [*moved*] a  
PARTICIPLE — [*Not*] an ADVERB —  
[*And*] a CONJUNCTION — [*In*] [*with*]

Ch.III. and [*For*] are PREPOSITIONS. In one sentence we have all those Parts of Speech, which the *Greek* Grammarians are found to acknowledge. The *Latins* only differ in having no Article, and in separating the INTERJECTION, as a Part of itself, which the *Greeks* include among the Species of *Adverbs*.

WHAT then shall we determine? why are there not more Species of Words? why so many? or if neither more nor fewer, why these and not others?

To resolve, if possible, these several Queries, let us examine any Sentence that comes in our way, and see what differences we can discover in its Parts. For example, the same Sentence above,

*The Man that hath no Music, &c.*

ONE Difference soon occurs, that some Words are *variable*, and others *invariable*. Thus the Word *Man* may be varied into *Man's* and *Men*; *Hath*, into *Have*, *Has*,  
Had,

*Had, &c. Sweet into Sweeter and Sweetest* Ch.III.  
*est* ; *Fit into Fitter and Fittest*. On the  
 contrary, the Words *The, In, And,* and  
 some others, remain as they are, and *cannot be altered*.


AND yet it may be questioned, how far this Difference is essential. For in the first place, there are Variations, which can be hardly called necessary, because only some Languages have them, and others have them not. Thus the *Greeks* have the *dual* Variation, which is unknown both to the Moderns, and to the ancient *Latins*. Thus the *Greeks* and *Latins* vary their Adjectives by the *triple Variation* of Gender, Case, and Number ; whereas the *English* never vary them in any of those ways, but thro' all kinds of Concord preserve them still the same. Nay even those very Variations, which appear most necessary, may have their places supplied by other methods ; some by *Auxiliars*, as when for *Bruti*, or *Bruto*, we say, *of Brutus*, to  
*Brutus* ;

**Ch.III.** *Brutus* ; some *by meer Position*, as when for *Brutum amavit Cassius*, we say, *Cassius lov'd Brutus*. For here the *Accusative*, which in *Latin* is known *any where* from its *Variation*, is in *English* only known from its *Position* or place.

IF then the Distinction of Variable and Invariable will not answer our purpose, let us look farther for some other more essential.

SUPPOSE then we should dissolve the Sentence above cited, and view its several *Parts* as they stand *separate* and detached. Some 'tis plain *still preserve a Meaning* (such as *Man, Music, Sweet, &c.*) others on the contrary *immediately lose it* (such as, *And, The, With, &c.*) Not that these last have no meaning at all, but in fact they never have it, but when *in company*, or *associated*.

Now it should seem that this Distinction, if any, was essential. For all  
Words

Words are significant, or else they would not be Words ; and if every thing not *absolute*, is of course *relative*, then will all Words be significant either *absolutely* or *relatively*. Ch.III. 

WITH respect therefore to this Distinction, the first sort of Words may be call'd *significant by themselves* ; the latter may be call'd *significant by relation* ; or if we like it better, the first sort may be call'd *Principals*, the latter *Accessories*. The first are like those stones in the basis of an Arch, which are able to support themselves, even when the Arch is destroyed ; the latter are like those stones in its Summit or Curve, which can no longer stand, than while the whole subsists (*e*).

§ THIS

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(*e*) *Apollonius of Alexandria* (one of the acutest Authors that ever wrote on the subject of Grammar) illustrates the different power of Words, by the different power of Letters. "Ετι, ὃν τρόπον τῶν σοιχείων τὰ μὲν ἐστὶ φωνήεντα, ἃ καὶ καθ' ἑαυτὰ φωνὴν ἀποτελεῖ τὰ  
τὰ

Ch. III. § THIS Distinction being admitted, we  
 thus pursue our Speculations. All things  
 what-

τὰ δὲ σύμφωνα, ὅπερ ἄνευ τῶν φωνηέντων ἂν ἔχει ρητὴν  
 τὴν ἐκφώνησιν. τὸν αὐτὸν τρόπον εἶναι ἐπινοῶσαι καὶ πρὸς  
 τῶν λέξεων. αἱ μὲν γὰρ αὐτῶν, τρόπον τινα τῶν φωνηέν-  
 των, ρηταί εἰσι καθάπερ ἐπὶ τῶν ῥημάτων, ὀνομάτων,  
 ἀντωνυμιῶν, ἐπιρρήμάτων· — αἱ δὲ, ὥσπερ εἰς σύμφωνα,  
 ἀαρμένεσι τὰ φωνήεντα, ἔδυνάμενα κατ' ἰδίαν ρητὰ  
 εἶναι — καθάπερ ἐπὶ τῶν πρεθέσεων, τῶν ἄρθρων, τῶν  
 συνδέσμων· τὰ γὰρ τοιαῦτα αἰεὶ τῶν μορίων συσσημαίνει.  
*In the same manner, as of the Elements or Letters, some  
 are Vowels, which of themselves complete a Sound; others  
 are Consonants, which without the help of Vowels have no  
 express Vocality; so likewise may we conceive as to the na-  
 ture of Words. Some of them, like Vowels, are of them-  
 selves expressive, as is the case of Verbs, Nouns, Pro-  
 nouns, and Adverbs; others, like Consonants, wait for  
 their Vowels, being unable to become expressive by their  
 own proper strength, as is the case of Prepositions, Arti-  
 cles, and Conjunctions; for these parts of Speech are al-  
 ways Consignificant, that is, are only significant, when as-  
 sociated to something else. Apollon. de Syntaxi. L. I.  
 c. 3. Itaque quibusdam philosophis placuit NOMEN &  
 VERBUM SOLAS ESSE PARTES ORATIONIS; cætera  
 vero, ADMINICULA vel JUNCTURAS earum: quomodo  
 navium partes sunt tabulæ & trabes, cætera autem (id est,  
 scra, flappa, & clavi & similia) vincula & conglutina-  
 tiones*


whatever either *exist as the Energies, or Affections, of some other thing, or without being the Energies or Affections of some other thing.* If they exist *as the Energies or Affections of something else*, then are they called **ATTRIBUTES**. Thus *to think* is the attribute of a Man; *to be white*, of a Swan; *to fly*, of an Eagle; *to be four-footed*, of a Horse. If they exist *not after this manner*, then are they call'd **SUBSTANCES**\*. Thus *Man, Swan, Eagle, and Horse*, are none of them Attributes, but all Substances, because however they may exist in Time and Place, yet neither of these, nor of any thing else, do they exist as Energies or Affections.

AND

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*tionēs partium navis (hec est, tabularum & trabium) non partes navis dicuntur.* Prisc. L. XI. 913.

\* SUBSTANCES.] Thus Aristotle. Νῦν μὲν ἐν τύπῳ ἔρηται, τί ποτ' ἐστὶν ἡ οὐσία, ὅτι τὸ μὴ καθ' ὑποκειμένου, ἀλλὰ καθ' ἑ τὰ ἄλλα. Metaph. Z. γ. p. 106. Ed. Sylb.


Ch.III.  AND thus all things whatsoever, being either (*f*) *Substances* or *Attributes*, it follows of course that all Words, *which are significant as Principals*, must needs be significant of either the one or the other. If they are *significant of Substances*, they are call'd *Substantives*; if *of Attributes*, they are call'd *Attributives*. So that ALL WORDS *whatever, significant as Principals, are either SUBSTANTIVES or ATTRIBUTIVES*.

AGAIN, as to Words, which are only significant as *Accessories*, they acquire a Signification either from being associated to one Word, or else to many. If to one Word alone, then as they can do no more than in some manner *define* or *determine*, they may justly for that reason be called

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(*f*) This division of things into *Substance* and *Attribute* seems to have been admitted by Philosophers of all Sects and Ages. See *Categor. c. 2. Metaphys. L. VII. c. 1. De Cælo, L. III. c. 1.*

DEFINITIVES. If *to many Words at once*, then as they serve to no other purpose than *to connect*, they are called for that reason by the name of CONNECTIVES. Ch.III. 

AND thus it is that all WORDS whatever are either *Principals* or *Accessories*; or under other Names, either *significant from themselves*, or *significant by relation*. —If *significant from themselves*, they are either *Substantives* or *Attributives*; if *significant by relation*, they are either *Definitives* or *Connectives*. So that under one of these four Species, SUBSTANTIVES, ATTRIBUTIVES, DEFINITIVES, and CONNECTIVES, are ALL WORDS, *however different, in a manner included*.

IF any of these Names seem new and unusual, we may introduce others more usual, by calling the *Substantives*, NOUNS; the *Attributives*, VERBS; the *Definitives*,

ARTI-

Ch.III. ARTICLES; and the *Connectives*, CON-  
 JUNCTIONS.

SHOU'D it be ask'd, what then becomes of *Pronouns*, *Adverbs*, *Prepositions*, and *Interjections*; the answer is, either they must be found included within the Species above-mentioned, or else must be admitted for so many Species by themselves.

§ THERE were various opinions in ancient days, as to the *number* of these Parts, or Elements of Speech.

*Plato* in his \* *Sophist* mentions only two, the *Noun* and the *Verb*. *Aristotle* mentions no more, where he treats of † *Prepositions*. Not that those acute Philosophers were ignorant of the other Parts, but they spoke with reference to *Logic* or  
*Dia-*

\* Tom. I. p. 261. Edit. Ser.

† De Interpr. c. 2 & 3.

*Dialectic* (g), considering the Essence of Ch.III.  
 Speech as contained in these two, because }  
*these alone* combined make a perfect *asser-*  
*tive* Sentence, which none of the rest  
 without them are able to effect. Hence  
 therefore *Aristotle* in his \* *treatise of Poe-*  
*try* (where he was to lay down the ele-  
 ments

(g) *Partes igitur orationis sunt secundum Dialecticos*  
*duæ, NOMEN & VERBUM; quia hæ scæ etiam per*  
*se conjunctæ plenam faciunt orationem; alias autem partes*  
*συνειληγοσήματα, hoc est, consignantia appellabant.*  
*Priscian. l. 2. p. 574. Edit. Putschii. Existit hic quæ-*  
*dam quæstio, cur duo tantum, NOMEN & VERBUM,*  
*se (Aristoteles sc.) determinare promittat, cum plures par-*  
*tes orationis esse videantur. Quibus hoc dicendum est,*  
*tantum Aristotelem hoc libro diffinisse, quantum illi ad id,*  
*quod instituerat tractare, suffecit. Tractat namque de*  
*simplici enuntiativa oratione, quæ scilicet hujusmodi est, ut*  
*junctis tantum Verbis et Nominibus componatur.—Quare*  
*superfluum est quærere, cur alias quoque, quæ videntur*  
*orationis partes, non proposuerit, qui non totius simpliciter*  
*orationis, sed tantum simplicis orationis instituit elementa*  
*partiri. Boetius in Libr. de Interpretat. p. 295.*  
*Apollonius from the above principles elegantly calls the*  
*NOUN and VERB, τὰ ἐμψυχότατα μέρη τῆς λόγου,*  
*the most animated parts of Speech. De Syntaxi, l. 1.*  
*c. 3. p. 24. See also Plutarch. Quæst. Platon. p. 1009.*

\* Poet. Cap. 20.

Ch. III. ments of a more variegated speech) adds the *Article* and *Conjunction* to the Noun and Verb, and so adopts the same Parts, with those established in this Treatise. To *Aristotle's* authority (if indeed better can be required) may be added that also of the elder *Stoics* (*b*).

THE latter *Stoics* instead of four Parts made five, by dividing the Noun into the *Appellative* and *Proper*. Others increased the number, by detaching the *Pronoun* from the Noun; the *Participle* and *Adverb* from the Verb; and the *Preposition* from the Conjunction. The *Latin Grammarians* went farther, and detached the *Interjection* from the Adverb, within which by the *Greeks* it was always included, as a Species.

WE

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(*b*) For this we have the authority of *Demetrius* of *Halicarnassus*, *De Struct. Orat. Sect. 2.* whom *Quintilian* follows, *Inst. l. i. c. 4.* *Diogenes Laertius* and *Priscian* make them always to have admitted five Parts. See *Priscian*, as before, and *Laertius, Lib. VII. Segm. 57.*

WE are told indeed by (i) *Dionysius* of Ch.III.  
*Halicarnassus* and *Quintilian*, that *Aristotle*, with *Theodectes*, and the more early  
 writers, held but *three* Parts of speech,  
 the *Noun*, the *Verb*, and the *Conjunction*.  
 This, it must be owned, accords with  
 the oriental Tongues, whose Grammars  
 (we are (k) told) admit no other. But  
 as to *Aristotle*, we have his own authori-  
 ty to assert the contrary, who not only  
 enumerates the *four* Species which we  
 have adopted, but ascertains them each  
 by a proper Definition \*.

D 2

To

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(i) See the places quoted in the note immediately preceding.

(k) *Antiquissima eorum est opinio, qui tres classes faciunt. Estque hæc Arabum quoque sententia—Hebræi quoque (qui, cum Arabes Grammaticam scribere desinrent, artem eam demum scribere cæperunt, quod ante annos contigit circiter quadringentos) Hebræi, inquam, hac in re secuti sunt magistros suos Arabes.—Immo verò trium classium numerum aliæ etiam Orientis lingue retinent. Dubium, utrum eâ in re Orientales imitati sunt antiquos Græcorum, an hi potius secuti sunt Orientalium exemplum. Utut est, etiam veteres Græcos tres tantum partes agnovisse, non solum autor est Dionysius, &c. Voss. de Analog. l. 1. c. 1. See also Sanctii Minerv. l. 1. c. 2.*

\* Sup. p. 34.

Ch.III. To conclude—the Subject of the following Chapters will be a distinct and separate consideration of the NOUN, the VERB, the ARTICLE, and the CONJUNCTION; which four, the better (as we apprehend) to express their respective natures, we chuse to call SUBSTANTIVES, ATTRIBUTIVES, DEFINITIVES, and CONNECTIVES.

## C H A P. IV.

*Concerning Substantives, properly so called.*


**S**UBSTANTIVES are *all those principal* Ch.IV.  
*Words, which are significant of Sub-*  
*stances, considered as Substances.* }

THE first sort of *Substances* are the NATURAL, such as Animal, Vegetable, Man, Oak.

THERE are other Substances of *our own making*. Thus by giving a Figure *not natural* to *natural* Materials, we create such Substances, as House, Ship, Watch, Telescope, &c.

AGAIN, by a *more refined operation* of *our Mind alone*, we *abstract any Attribute* from its necessary subject, and consider it *apart*, devoid of its dependence. For

D 3                      example,

Ch.IV.  example, from Body we abstract *to Fly* ;  
 from Surface, *the being White* ; from Soul,  
*the being Temperate*.

AND thus it is we convert even *Attributes* into *Substances*, denoting them on this occasion by proper *Substantives*, such as *Flight, Whiteness, Temperance* ; or else by others more general, such as *Motion, Colour, Virtue*. These we call ABSTRACT SUBSTANCES ; the second sort we call ARTIFICIAL.

Now all those several Substances have their Genus, their Species, and their Individuals. For example, in *natural* Substances, *Animal* is a Genus ; *Man*, a Species ; *Alexander*, an Individual. In *artificial* Substances, *Edifice* is a Genus ; *Palace*, a Species ; *the Vatican*, an Individual. In *abstract* Substances, *Motion* is a Genus ; *Flight*, a Species ; *this Flight* or *that Flight* are Individuals.

As

As therefore every (a) GENUS may be found *whole and intire in each one of its Species*; (for thus Man, Horse, and Dog, are each of them distinctly a complete and intire Animal) and as every SPECIES may be found *whole and intire in each one of its Individuals*; (for thus Socrates, Plato, and Xenophon, are each of them completely and distinctly a Man) hence it is, that every Genus, tho' ONE, is multiplied into MANY; and every Species, tho' ONE, is also multiplied into MANY, by reference to those beings, which are their proper subordinates. Since then no individual has any such subordinates, it can never in strictness be considered as MANY, and so is truly an INDIVIDUAL as well in Nature as in Name. Ch.IV.

D 4

FROM

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(a) This is what Plato seems to have expressed in a manner somewhat mysterious, when he talks of *μίαν ἰδέαν διὰ πολλῶν, ἑνὸς ἐκάστω κειμένον χωρὶς, πᾶν δὲ διατεταμένον*—καὶ πολλὰς, ἑτέρας ἀλλήλων, ὑπὸ μιᾶς ἔξωθεν περιεχομένης. *Sophist.* p. 253. Edit. Serrani. For the common definition of Genus and Species, see the Haggoge or Introduction of *Porphyrus* to *Aristotle's Logic*.

Ch.IV. FROM these Principles it is, that *Words* following the nature and genius of *Things*, such *Substantives* admit of NUMBER as denote *Genera* or *Species*, while those, which denote (*b*) *Individuals*, in strictness admit it not.


#### BESIDES

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(*b*) Yet sometimes *Individuals* have plurality or *Number*, from the causes following. In the first place the *Individuals* of the human race are so large a multitude, even in the smallest nation, that it would be difficult to invent a new Name for every new-born *Individual*. Hence then instead of *one* only being call'd *Marcus*, and *one* only *Antonius*, it happens that many are called *Marcus* and many called *Antonius*; and thus 'tis the *Romans* had their *Plurals*, *Marci* and *Antonii*, as we in later days have our *Marks* and our *Antonies*. Now the *Plurals* of this sort may be well called *accidental*, because it is merely by chance that the Names coincide.

There seems more reason for such *Plurals*, as the *Ptolemies*, *Scipios*, *Catos*, or (to instance in modern names) the *Howards*, *Peibams*, and *Montegues*; because a *Race* or *Family* is like a *smaller sort of Species*; so that the *family Name* extends to the *Kindred*, as the *specific Name* extends to the *Individuals*.

A third cause which contributed to make proper Names become *Plural*, was the *high Character* or *Eminence* of some one *Individual*, whose *Name* became afterwards a kind of *common Appellative*, to denote all those,

BESIDES *Number*, another character- Ch.IV.  
 istic, visible in Substances, is that of SEX.   
 Every Substance is either *Male* or *Female*;  
 or *both Male and Female*; or *neither one*  
*nor the other*. So that with respect to  
*Sexes* and their *Negation*, all *Substances*  
*conceivable* are comprehended under this  
*fourfold* consideration.

Now the existence of *Hermaphrodites*  
 being rare, if not doubtful; hence Lan-  
 guage,

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those, who had pretensions to merit in the same way.  
 Thus every great *Critic* was call'd an *Aristarchus*;  
 every great *Warrior*, an *Alexander*; every great *Beau-*  
*ty*, a *Helen*, &c.

*A DANIEL* come to *Judgment*! yea a *DANIEL*,  
 cries *Shylock* in the Play, when he would express the  
 wisdom of the young Lawyer.

So *Martial* in that well known verse,  
*Sint MÆCENATES, non deerunt, Flacce, MARONES.*

So *Lucilius*,

ΑΓΓΙΑΙΠΟΙ *montes*, ΑΕΘΝÆ *omnes*, ἀσπερί  
 ΑΘΗΝΕΣ.

πόσοι ΦΑΕΘΟΝΤΕΣ, ἢ ΔΕΥΚΑΛΙΩΝΕΣ. *Lucian*  
 in *Timon*. T. I. p. 108.

Ch.IV. guage, only regarding those distinctions  
 { which are more obvious, considers *Words*  
*denoting Substances* to be either MASCU-  
 LINE, FEMININE, or NEUTER \*.

As to our own Species, and all those animal Species, which have reference to common Life, or of which the Male and the Female, by their size, form, colour, &c. are eminently distinguished, most Languages have different Substantives, to denote the Male and the Female. But as to those animal Species, which either *less frequently occur*, or of which one Sex is *less apparently distinguished* from the other, in these a single Substantive commonly serves for both Sexes.

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\* After this manner they are distinguished by *Aristotle*. Τῶν ὀνομάτων τὰ μὲν ἄρρενα, τὰ δὲ θήλεα, τὰ δὲ μετὰξυ. Poet. cap. 21. *Protagoras* before him had established the same Distinction, calling them ἄρρενα, θήλεα, καὶ σκέυη. *Aristot. Rhet. L. III. c. 5*. Where mark what were afterwards called ἑτέτερα, or Neuters, were by these called τὰ μετὰξυ καὶ σκέυη.

† In the *English* Tongue it seems a general rule (except only when infringed by a figure of Speech) that no Substantive is *Masculine*, but what denotes a *Male animal Substance*; none *Feminine*, but what denotes a *Female animal Substance*; and that where the Substance *has no Sex*, the Substantive is always *Neuter*. Ch.IV.

BUT 'tis not so in *Greek*, *Latin*, and many of the *modern* Tongues. These all of them have Words, some masculine, some feminine (and those too in great multitudes) which have reference to Substances, where Sex never had existence. To give one instance for many. MIND is surely neither male, nor female; yet is ΝΟΥΣ, in *Greek*, masculine, and MENS, in *Latin*, feminine.

IN

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† Nam quicquid per Naturam Sexui non assignatur, neutrum haberi oporteret, sed id Ars, &c. Consent. apud Putsch. p. 2023, 2024.

The whole Passage from *Genera Hominum, quæ naturalia sunt*, &c. is worth perusing.

Ch.IV. In some Words these distinctions seem  
 owing to nothing else, than to the mere  
 casual structure of the Word itself: It is  
 of such a Gender, from having such a  
 Termination; or from belonging perhaps  
 to such a Declension. In others we may  
 imagine a more subtle kind of reasoning,  
 a reasoning which discerns, even *in things*  
*without Sex*, a distant analogy to that great  
 NATURAL DISTINCTION, *which* (ac-  
 cording to *Milton*) *animates the World* ‡.

In this view we may conceive such  
 SUBSTANTIVES to have been considered  
 as MASCULINE, which were “conspicu-  
 “ous for the Attributes of imparting or  
 “communicating; or which were by na-  
 “ture active, strong, and efficacious, and  
 “that indiscriminately whether to good  
 “or to ill; or which had claim to Emi-  
 “nence, either laudable or otherwise.”

THE

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‡ Mr. *Linnaeus*, the celebrated Botanist, has traced  
 the *Distinction of Sexes* throughout the whole *Vege-*  
*table World*, and made it the Basis of his Botanic  
 Method.

THE FEMININE on the contrary were Ch.IV.  
 “ such, as were conspicuous for the At-  
 “ tributes either of receiving, of con-  
 “ taining, or of producing and bringing  
 “ forth ; or which had more of the pas-  
 “ sive in their nature, than of the active ;  
 “ or which were peculiarly beautiful  
 “ and amiable ; or which had respect to  
 “ such Excesses, as were rather Femi-  
 “ nine, than Masculine.”

UPON these Principles the two greater Luminaries were considered, one as Masculine, the other as Feminine ; the SUN (ἥλιος, *Sol*) as *Masculine*, from communicating Light, which was native and original, as well as from the vigorous warmth and efficacy of his Rays ; the MOON (σελήνη, *Luna*) as *Feminine*, from being the Receptacle only of another's Light, and from shining with rays more delicate and soft.

THUS

Ch.IV. *Thus Milton,*

*First in HIS East the glorious Lamp was seen,  
 Regent of Day, and all th' Horizon round  
 Invested with bright rays; jocund to run  
 His longitude thro' Heav'n's high road:  
 the gray*

*Dawn, and the Pleiades before HIM danc'd,  
 Shedding sweet influence. Less bright the  
 Moon*

*But opposite, in levell'd West was set,  
 His mirrour, with full face borrowing HER  
 Light*

*From HIM; for other light SHE needed none.*

P. L. VII. 370.

By *Virgil* they were considered as *Brother* and *Sister*, which still preserves the same distinction.

*Nec FRATRIS radiis obnoxia surgere LUNA.*

G. I. 396.

THE SKY or ETHER is in *Greek* and *Latin* Masculine, as being the source of those showers, which impregnate the Earth.

✠

The

\* The EARTH on the contrary is univer- Ch.IV.  
 sally *Feminine*, from being the grand Re-  
 ceiver, the grand *Container*, but above all  
 from being the *Mother* (either mediately  
 or immediately) of every sublunary Sub-  
 stance, whether animal or vegetable.

THUS *Virgil*,

*Tum PATER OMNIPOTENS fœcundis im-  
 bribus ÆTHER*

*CONJUGIS in gremium LÆTÆ descendit,  
 Et omnes*

*Magnus alit magno commixtus corpore fœtus.*  
 G. II. 325.

THUS *Shakespear*,

—‡ COMMON MOTHER, *Thou*  
*Whose Womb unmeasurable, and infinite*  
*Breast*

*Teems and feeds all*—Tim. of Athens.

So *Milton*,

*Whatever Earth, ALL-BEARING MO-  
 THER, yields.* P. L. V.

So

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\* Senecæ Nat. Quæst. III. 14.

‡ Παμμήτορ γῆ χαίς—Græc. Anth. p. 281.

Ch.IV.      So *Virgil*,

*Non jam MATER alit TELLUS, viresque  
ministrat (c).                      ÆN. XI. 71.*

AMONG artificial Substances the SHIP (Ναῦς, *Navis*) is *feminine*, as being so eminently a *Receiver* and *Container* of various things, of Men, Arms, Provisions, Goods, &c. Hence Sailors, speaking of their Vessel, say always, “SHE rides at anchor,” “SHE is under sail.”

A CITY (Πόλις, *Civitas*) and a COUNTRY, (Πατρις, *Patria*) are *feminine* also, by being (like the Ship) *Containers* and *Receivers*, and farther by being as it were the *Mothers* and *Nurses* of their respective Inhabitants.

THUS

(c)—διὸ καὶ ἐν τῷ ὅλῳ τὴν ΓΗΣ φύσιν, ὡς ΘΗΛΥ καὶ ΜΗΤΕΡΑ νομίζουσιν. ΟΥΡΑΝΟΝ δὲ καὶ ΗΑΙΟΝ, καὶ εἰ τι τῶν ἄλλων τῶν τοιούτων, ὡς ΓΕΝΩΝΤΑΣ καὶ ΠΑΤΕΡΑΣ προσκαρφεύουσι. *Arist. de Gener. Anim.* I. c. 2.

THUS *Virgil*,

Ch. IV.

*Salve, MAGNA PARENS FRUGUM, Sa-*  
*turnia Tellus,*

MAGNA VIRUM—— Geor. II. 173.

So, in that Heroic Epigram on those  
brave *Greeks*, who fell at *Chæronea*,

Γαῖα δὲ Πάτρις ἔχει κόλποις τῶν πλείστα κα-  
μόντων

Σώματα—

*Their* PARENT COUNTRY in *HER* bosom  
*holds*

*Their wearied bodies.*—\*

So *Milton*,

*The City, which Thou seest, no other deem*  
*Than great and glorious Rome, QUEEN of*  
*the Earth.* Par. Reg. L. IV.

As to the OCEAN, tho' from its being  
the *Receiver* of all Rivers, as well as the  
*Container*

---

\* Demost. in Orat. de Coronâ.

Ch. IV. *Container and Productress* of so many Vegetables and Animals, it might justly have been made (like the Earth) *Feminine*; yet its *deep Voice* and *boisterous Nature* have, in spite of these reasons, prevailed to make it *Male*. Indeed the very sound of *Homer's*

——μέγα σθένος Ὀκεανοῖο,

would suggest to a hearer, even ignorant of its meaning, that the Subject was incompatible with *female* delicacy and softness.

TIME (Χρόνος) from his mighty Efficacy upon every thing around us, is by the Greeks and English justly considered as *Masculine*. Thus in that elegant distich, spoken by a decrepit old Man,

\* Ὁ γὰρ Χρόνος μ' ἐκαμύψε, τέκτων ἐσοφός,  
"Ἀπαντα δ' ἐργαζόμενος ἀσθενέσσεια †.

Me TIME hath bent, that sorry Artist, he  
That surely makes, whate'er he handles,  
worse.

So

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\* Ω Χρόνε, πάντοῖον θνητῶν πανεπίσκοπε Δαίμον.  
Græc. Anth. p. 290.

† Stob. Ecl. p. 591.

So too *Shakespear*, speaking likewise of Ch.IV.  
 TIME,

Orl. *Whom doth HE gall'p withal?*

Ros. *With a thief to the gallows.—*

As you like it.

THE Greek Θάνατος or Αἴδης, and the *English* DEATH, seem from the same irresistible Power to have been considered as *Masculine*. Even the Vulgar with us are so accustomed to this notion, that a FEMALE DEATH they would treat as ridiculous (*d*).

TAKE a few examples of the masculine Death.

E 2

*Calli-*

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(*d*) Well therefore did *Milton* in his *Paradise Lost* not only adopt DEATH as a *Person*, but consider him as *Masculine*: in which he was so far from introducing a Phantom of his own, or from giving it a *Gender not supported by Custom*, that perhaps he had as much the *Sanction of national Opinion* for his *Masculine Death*, as the ancient Poets had for many of their Deities.

Ch.IV. *Callimachus* upon the Elegies of his  
 Friend *Heracitus*—

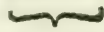
‘Αἰ δὲ τεαὶ ζῶσιν ἀήδονες, ἦσιν ὁ πάντων  
 Ἀρπάκτηρ Ἀΐδης ἐν ἐπὶ χεῖρας βαλεῖ.

—yet thy sweet warbling strains  
 Still live immortal, nor on them shall DEATH  
 His hand e’er lay, tho’ Ravager of all.

IN the *Alceſtis* of Euripides, Θάνατος or DEATH is one of the Persons of the drama; the beginning of the play is made up of dialogue between *Him* and *Apollo*; and towards its end, there is a fight between *Him* and *Hercules*, in which *Hercules* is conqueror, and rescues *Alceſtis* from his hands.

IT is well known too, that SLEEP and DEATH are made *Brothers* by *Homer*. It was to this old *Gorgias* elegantly alluded, when at the extremity of a long life he lay slumbering on his Death-bed. A Friend asked him, “*How he did?*”——

“SLEEP”

“ SLEEP (replied the old Man) *is just* Ch.IV.  
 “ *upon delivering me over to the care of*   
 “ *his BROTHER (e).*”


THUS *Shakespear*, speaking of Life,  
 —merely *Thou art Death's Fool*;  
 For HIM *Thou labour'st by thy flight to*  
*shun,*  
*And yet run'st towards HIM still.*  
 Meaf. for Meaf.

So *Milton*,  
*Dire was the tossing, deep the groans;*  
*Despair*  
*Tended the sick, busiest from couch to couch:*  
*And over them triumphant DEATH HIS*  
*dart*  
*Shook; but delay'd to strike——*  
 P. L. XI. 489 (f).

THE

(e) Ἦδη με Ο ΤΗΝΟΣ ἀρχεται παρακατατί-  
 θεσθαι Τ' ΑΔΕΛΦΩΙ. Stob. Ecl. p. 600.

(f) Suppose in any one of these examples we in-  
 troduce a female *Death*; suppose we read,

Ch.IV.  THE supreme Being (GOD, Θεός, *Deus*, *Dieu*, &c.) is in all languages *Masculine*, in as much as the masculine Sex is the superior and more excellent; and as He is the Creator of all, the Father of Gods and Men. Sometimes indeed we meet with such words as Τὸ Πρῶτον, Τὸ Θεῖον, *Numen*, DEITY (which last we *English* join to a neuter, saying *Deity itself*) sometimes I say we meet with these *Neuters*. The reason in these instances seems to be, that as GOD is prior to all things, both in dignity and in time, this Priority is better characterized and expressed by a *Negation*, than by any of those Distinctions which are *co-ordinate with some Opposite*, as Male for example is

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*And over them triumphant Death HER dart  
Shook, &c.*

What a falling off! How are the nerves and strength of the whole Sentiment weakened!

is co-ordinate with Female, Right with Ch.IV.  
Left, &c. &c. (g).

VIRTUE (Ἀρετή, *Virtus*) as well as most of its Species, are all *Feminine*, perhaps from their Beauty and amiable Appearance, which are not without effect even upon the most reprobate and corrupt.

E 4

—*abab'd*

(g) Thus *Ammonius*, speaking on the same Subject — ΤΟ ΠΡΩΤΟΝ λεγομεν, ἐφ' ᾧ μὴ δὲ τῶν διὰ μυθολογίας παρὰδόντων ἡμῖν τὰς θεολογίας ἐτόλμησέ τις ἢ ἀρρενωπὸν, ἢ θυληπρεπὴ (lege θυληπρεπὴ) διαμύρφωσιν φέρειν· καὶ τῷτο εἰκότως· τῷ μὲν γὰρ ἀρρενι τὸ θῆλυ σύσειχον· τὸ (lege τῷ) δὲ ΠΑΝΘΙ ΑΠΑΛΩΣ ΑΙΤΙΩΙ σύσειχον ἔδεν. ἀλλὰ ἔτι καὶ ἀρσενικῶς ΤΟΝ ΘΕΟΝ ὀνομάζομεν, [πρὸς] τὸ σεμνότερον τῶν γενῶν τῷ ὑφειμένῳ προτιμῶντες, ἕτως αὐτὸν προσαγορεύομεν. PRIMUM dicimus, quod nemo etiam eorum, qui thelogiam nobis fabularum integumentis obvelutam tradiderunt, vel maris vel fœminæ specie fingere ausus est: idque merito: conjugatum enim mari fœmininum est. CAUSÆ autem omnino ABSOLUTÆ AC SIMPLICI nihil est conjugatum. Immo vero cum DEUM masculino genere appellamus, ita ipsam nominamus, genus præstantius submissō atque humili præferentes. Ammon. in Lib. de Interpr. p. 30. b.— καὶ γὰρ ἐναντίον τῷ Πρώτῳ ἔδεν. Aristot. Metaph. A. p. 210. Sylb.

Ch.IV. ———*abash'd the Devil stood,*  
*And felt how awful Goodness is, and saw*  
*VIRTUE in her shape how lovely; jaw,*  
*and pin'd*  
*His loss——*

P. L. IV. 846.

THIS being allowed, VICE (*Κακία*) becomes *Feminine* of course, as being, in the *συνοχία*, or Co-ordination of things, Virtue's natural Opposite (*b*).

THE Fancies, Caprices, and fickle Changes of FORTUNE would appear but awkwardly under a Character that was Male: but taken together they make a  
 very

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(*b*) They are both represented as *Females* by *Xenophon*, in the celebrated Story of *Hercules*, taken from *Prodicus*. See *Memorab.* L. II. c. 1. As to the *συνοχία* here mentioned, thus *Varro*——*Pythagoras Samius ait omnium rerum initia se bina: ut finitum & infinitum, bonum & malum, vitam & mortem, diem & noctem.* De Ling. Lat. L. IV. See also *Arist Metaph.* L. I. c. 5. and *Ecclesiasticus*, Chap. lxii. ver. 24.

very natural *Female*, which has no small resemblance to the *Coquette* of a modern Comedy, bestowing, withdrawing, and shifting her favours, as different Beaus succeed to her good graces. Ch.IV.

*Transmutat incertos honores,  
Nunc mihi, nunc alii benigna.* Hor.

WHY the FURIES were made *Female*, is not so easy to explain, unless it be that female Passions of all kinds were considered as susceptible of greater excess, than male Passions; and that the *Furies* were to be represented, as Things superlatively outrageous.

*Talibus Aleſto diſſis exarſit in iras.  
At Juveni cranti ſubitus tremor occupat  
artus :  
Diriguere oculi : tot Erinnyſ ſibilat Hy-  
driſ,  
Tantaque ſe facies aperit : tum flammea  
torquens*

*Lamina*

## Ch.IV.

*Lumina cunſtantem & querentem dicere  
plura*

*Repulit, & geminos crexit criminibus an-  
gues,*

*Verberaque inſennit, rabidoque hæc ad-  
didit ore :*

*En ! Ego viſta ſitu, &c.*

Æn. VII. 455 (i).

He,

(i) The Words above mentioned, *Time, Death, Fortune, Virtue, &c.* in *Greek, Latin, French*, and moſt modern Languages, though they are diverſified with Genders in the manner deſcribed, yet never vary the Gender which they have once acquired, except in a few inſtances, where the Gender is doubtful. We cannot ſay *ἡ ἀρετὴ* or *ὁ ἀρετὴ*, *hæc Virtus* or *hic Virtus*, *la Vertu* or *le Vertu*, and ſo of the reſt. But it is otherwiſe in *Engliſh*. We in our own language ſay, *Virtue is its own Reward*, or *Virtue is her own Reward*; *Time maintains its wonted Pace*, or *Time maintains his wonted Pace*.

There is a ſingular advantage in this liberty, as it enables us to mark, with a peculiar force, the Diſtinction between the ſevere or *Logical* Style, and the ornamental or *Rhetorical*. For thus when we ſpeak of the above Words, and of all others naturally devoid of

HE, that would see more on this Sub- Ch.IV.  
 ject, may consult *Ammonius* the Peripate-  
 tic,

Sex, as *Neuters*, we speak of them *as they are*, and as becomes a *logical* inquiry. When we give them *Sex*, by making them *Masculine* or *Feminine*, they are from thenceforth *personified*; are a kind of *intelligent Beings*, and become, as such, the proper ornaments either of *Rhetoric* or of *Poetry*.

Thus *Milton*,

— *The Thunder*,  
*Wing'd with red lightning and impetuous rage,*  
*Perhaps hath spent HIS shafts*—— P. Lost. I. 174.

The Poet, having just before called the *Hail*, and *Thunder*, God's *Ministers of Vengeance*, and so personified them, had he afterwards said *its* Shafts for *his* Shafts, would have destroyed his own Image, and approached withal so much nearer to *Prose*.

The following Passage is from the same Poem.

*Should intermitted Vengeance arm again*  
*His red right hand*—— P. L. II. 174.

In this Place *His Hand* is clearly preferable either to *Her's* or *It's*, by immediately referring us to *God himself*, the Avenger.

I shall

Ch.IV. tic, in his Commentary on the Treatise  
*de Interpretatione*, where the Subject is  
 treated at large with respect to the *Greek*  
*Tongue*. We shall only observe, that as  
 all such Speculations are at best but Con-  
 jectures, they should therefore be receiv-  
 ed

I shall only give one instance more, and quit this  
 Subject.

*At his command th' up-rooted Hills retir'd*  
*Each to HIS place: they heard his voice and went*  
*Obsequious. Heav'n HIS wonted face renew'd,*  
*And with fresh flowers Hill and Valley smil'd.*

P. L. VI.

See also ver. 54, 55, of the same Book.

Here all things are personified; the Hills *bear*, the  
 Valleys *smile*, and the *Face* of Heaven is renewed.  
 Suppose then the Poet had been necessitated by the  
 laws of his Language to have said—*Each Hill retir'd*  
*to ITS Place—Heaven renew'd ITS wonted face—*  
 how prosaic and lifeless would these Neuters have ap-  
 peared; how detrimental to the *Prosopopeia*, which he  
 was aiming to establish! In this therefore he was  
 happy, that the Language, in which he wrote, im-  
 posed no such necessity; and he was too wise a Writer,  
 to impose it on himself. It were to be wished, his  
 Correctors had been as wise on their parts.

ed with candour, rather than scrutinized with rigour. *Varro's* words on a Subject near akin, are for their aptness and elegance well worth attending. *Non mediocres enim tenebræ in silvâ, ubi hæc captanda; neque eò, quò pervenire volumus, semitæ tritæ; neque non in tramitibus quædam objecta, quæ euntem retinere possunt* \*.

Ch.IV.

To conclude this Chapter. We may collect from what has been said, that both NUMBER and GENDER appertain to WORDS, because in the first place they appertain to THINGS; that is to say, because Substances are Many, and have either Sex, or no Sex; therefore Substantives have Number, and are Masculine, Feminine, or Neuter. There is however this difference between the two Attributes: NUMBER in strictness descends no lower, than  
to

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\* De Ling. Lat. L. IV,

Ch.IV. to *the last Rank of Species (k)*: GENDER  
 on the contrary stops not here, but descends to *every Individual*, however diversified. And so much for SUBSTANTIVES, PROPERLY SO CALLED.

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(k) The reason why *Number* goes no lower, is that it does not naturally appertain to *Individuals*; the cause of which see before, p. 39.

## C H A P. V.


*Concerning Substantives of the Secondary Order.*

WE are now to proceed to a SECONDARY RACE of SUBSTANTIVES, Ch. V.  
 a Race quite different from any already mentioned, and whose Nature may be explained in the following manner.

EVERY Object which presents itself to the Senses or the Intellect, is either then perceived for the *first time*, or else is recognized as having been perceived *before*. In the former case it is called an Object τῆς πρώτης γνώσεως, *of the first knowledge or acquaintance* (a); in the latter

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(a) See *Apoll. de Syntaxi*, l. i. c. 16. p. 49. l. 2. c. 3. p. 103. Thus *Priscian*—*Interest autem inter demonstrationem & relationem hoc; quod demonstratio, interrogationi reddita, Primam Cognitionem ostendit;*  
 Quis

Ch. V.  ter it is called an Object τῆς δευτέρας γνώσεως, of the second knowledge or acquaintance.

Now as all Conversation passes between *Particulars* or *Individuals*, these will often happen to be reciprocally Objects τῆς πρώτης γνώσεως, that is to say, *til that instant unacquainted with each other*. What then is to be done? How shall the Speaker address the other, when he knows not his Name? or how explain himself by his own Name, of which the other is wholly ignorant? Nouns, as they have been described, cannot answer the purpose. The first expedient upon this occasion seems to have been Δείξις, that is, *Pointing*, or *Indication by the Finger or Hand*, some traces of which are still to be observed, as a part of that Action, which naturally attends our speaking. But the Authors of  
Language

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Quis fecit? Ego: *relatio vero Secundam Cognitionem significat, ut, Is, de quo jam dixi. Lib. XII, p. 935. Edit. Putschii.*

Language were not content with this. Ch. V.  
 They invented a race of *Words to supply*  
*this Pointing*; which Words, as they al-  
 ways stood for *Substantives or Nouns*, were  
 characterized by the Name of *Ἀντωνυμίαι*,  
 or PRONOUNS (*b*). These also they dis-  
 tinguished into three several sorts, calling  
 them *Pronouns* of the *First*, the *Second*,  
 and the *Third Person*, with a view to cer-  
 tain distinctions, which may be explained  
 as follows.

SUPPOSE the Parties conversing to be  
 wholly unacquainted, neither Name nor  
 Countenance on either side known, and  
 the

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(*b*) Ἐξείηο ἔν Ἀντωνυμία, τὸ μετὰ ΔΕΙΞΕΩΣ  
 ἢ ἀναφορᾶς ἈΝΤΟΝΟΜΑΖΟΜΕΝΟΝ. Apoll.  
 de Synt. L. II. c. 5. p. 106. Priscian seems to con-  
 sider them so peculiarly destined to the expression of  
*Individuals*, that he does not say they supply the place  
 of any Noun, but that of the *proper Name* only. And  
 this undoubtedly was their original, and still is their  
 true and natural use. PRONOMEN est pars orationis,  
 quæ pro nomine proprio uniuscujusque accipitur. Prisc.  
 L. XII. See also Apoll. L. II. c. 9. p. 117, 118.

Ch. V. the Subject of the Conversation to be *the Speaker himself*. Here, to supply the place of Pointing by a Word of equal Power, they furnished the Speaker with the *Pronoun, I. I write, I say, I desire, &c.* and as the Speaker is always principal with respect to his own discourse, this they called for that reason *the Pronoun of the First Person*.

AGAIN, suppose the Subject of the Conversation to be *the Party addrest*. Here for similar reasons they invented the *Pronoun, THOU. Thou writest, Thou walkest, &c.* and as the Party addrest is next in dignity to the Speaker, or at least comes next with reference to the discourse; this Pronoun they therefore called *the Pronoun of the Second Person*.

LASTLY, suppose the Subject of Conversation neither the Speaker, nor the Party addrest, but *some Third Object, different from both*. Here they provided another *Pronoun. HE, SHE, or IT*, which

in distinction to the two former was called *the Pronoun of the Third Person*.

AND thus it was that *Pronouns* came to be distinguished by their respective *PERSONS* (c).

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(c) The Description of the different *PERSONS* here given is taken from *Priscian*, who took it from *Apollonius*. *Personæ Pronominum sunt tres; prima, secunda, tertia*. Prima est, cum ipsa, quæ loquitur, de se pronuntiat; Secunda, cum de eâ pronuntiat, ad quam directo sermone loquitur; Tertia, cum de eâ, quæ nec loquitur, nec ad se directum accipit Sermonem. L. XII. p. 940. *Theodore Gaza* gives the same Distinctions. Πρώτον (πρόσωπον sc.) ὃ περὶ ἐαυτοῦ φράζει ὁ λέγων· δεύτερον, ὃ περὶ τῆς, πρὸς ὃν ὁ λόγος· τρίτον, ὃ περὶ ἑτέρου. Gaz. Gram. L. IV. p. 152.

This account of *Persons* is far preferable to the common one, which makes the First the *Speaker*; the Second, the Party *address*; and the Third, the *Subject*. For tho' the First and Second be as commonly described, one the *Speaker*, the other the Party *address*; yet till they become *subjects of the discourse*, they have no existence. Again as to the Third Person's being the *subject*, this is a character, which it *shares in common*

Ch. V. As to NUMBER, the Pronoun of each  
 Person has it: (I) has the plural (we),  
 because

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with both the other Persons, and which can never therefore be called a peculiarity of its own. To explain by an instance or two. When *Eneas* begins the narrative of his adventures, the *second Person* immediately appears, because he makes *Dido*, whom he addresses, the immediate subject of his Discourse.

*Infandum, Regina, jubes, renovare dolorem.*

From hence forward for 1500 Verses (tho' she be all that time the party address'd) we hear nothing farther of this *Second Person*, a variety of other Subjects filling up the Narrative.

In the mean time the *First Person* may be seen every where, because the *Speaker* every where is himself the *Subject*. They were indeed Events, as he says himself,

—quæque ipse miserrima vidi,  
 Et quorum pars magna fui——

Not that the *Second Person* does not often occur in the course of this Narrative; but then it is always by a Figure of Speech, when those, who by their absence are in fact so many *Third Persons*, are converted  
 into

because there may be many Speakers at once of the same Sentiment; as well as one, who, including himself, speaks the Sentiment of many. (THOU) has the plural (YOU), because a Speech may be spoken to many, as well as to one. (HE) has the plural (THEY), because the Subject of discourse is often many at once. Ch. V.

BUT tho' all these Pronouns have *Number*, it does not appear either in *Greek*, or *Latin*, or any modern Language, that those of the first and second Person carry the distinctions of *SEX*. The reason seems


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into Second Persons by being introduced as *present*. The *real* Second Person (*Dido*) is never once hinted.

Thus far as to *Virgil*. But when we read *Euclid*, we find neither *First* Person, nor *Second*, in any Part of the whole Work. The reason is, that neither Speaker nor Party address (in which light we may always view the Writer and his Reader) can possibly become the Subject of pure Mathematics, nor indeed can any thing else, except abstract Quantity, which neither speaks itself, nor is spoken to by another.

Ch. V.  to be, that the Speaker and Hearer being generally present to each other, it would have been superfluous to have marked a distinction by Art, which from Nature and even Dress was commonly (*d*) apparent on both sides. But this does not hold with respect to the third Person, of whose Character and Distinctions, (including Sex among the rest) we often know no more, than what we learn from the discourse. And hence it is that in most Languages *the third Person* has its *Genders*, and that even *English* (which allows its Adjectives no *Genders* at all) has in this Pronoun the triple (*e*) distinction of *He*, *She*, and *It*.

HENCE

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(*d*) *Demonstratio ipsa secum genus ostendit.* Priscian. L. XII. p. 942. See *Apoll. de Syntax.* L. II. c. 7. p. 109.

(*e*) The Utility of this Distinction may be better supposing it away. Suppose for example we in history these words—*He caused him*

HENCE too we see the reason why a *single Pronoun (f)* to each Person, an I Ch. V.

F 4

to

*to destroy him*—and that we were to be informed the [He], which is here thrice repeated, stood each time for something different, that is to say, for a Man, for a Woman, and for a City, whose Names were *Alexander, Thais, and Persepolis*. Taking the Pronoun in this manner, divested of its Genders, how would it appear, which was destroyed; which was the destroyer; and which the cause, that moved to the destruction? But there are not such doubts, when we hear the Genders distinguished; when instead of the ambiguous Sentence, *He caused him to destroy him*, we are told with the proper distinctions, that *sHE caused HIM to destroy IT*. Then we know with certainty, what before we could not: that the Promoter was the Woman; that her Instrument was the Hero; and that the Subject of their Cruelty was the unfortunate City.

(f) *Quæritur tamen cur prima quidem Persona & secunda singula Pronomina habeant, tertiam vero sex diversæ indicent voces? Ad quod respondendum est, quod prima quidem & secunda Persona idcirco non egent diversis vocibus, quod semper præsentibus inter se sunt, & demonstrativæ; tertia vero Persona modo demonstrativa est, ut, Hic, Iste; modo relativa, ut Is, Ipse, &c. Priscian. L. XII. p. 933.*

Ch. V. to the *First*, and a *Thou* to the *Second*, are abundantly sufficient to all the purposes of Speech. But it is not so with respect to the *Third* Person. The various relations of the various Objects exhibited by this (I mean relations of near and distant, present and absent, same and different, definite and indefinite, &c.) made it necessary that here there should not be one, but *many* Pronouns, such as *He*, *This*, *That*, *Other*, *Any*, *Some*, &c.

It must be confessed indeed, that all these Words do not always appear as *Pronouns*. When they stand by themselves, and represent some Noun, (as when we say, *THIS is Virtue*, or δεικτικῶς, *Give me THAT*) then are they *Pronouns*. But when they are associated to some Noun (as when we say, *THIS Habit is Virtue*; or δεικτικῶς, *THAT Man defrauded me*) then as they supply not the place of a Noun, but only serve to ascertain one, they fall rather into the Species of *Definitives* or *Articles*. That there is indeed

indeed a near relation between *Pronouns* and *Articles*, the old Grammarians have all acknowledged, and some words it has been doubtful to which Class to refer. The best rule to distinguish them is this—The genuine PRONOUN *always stands by itself*, assuming the *Power* of a Noun, and supplying its *place*—The genuine ARTICLE *never stands by itself*, but appears at all times associated to something else, requiring a Noun for its support, as much as Attributives or (g) Adjectives.

As

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(g) Τὸ Ἄρθρον μὲν ὀνόματι, καὶ ἡ Ἀντωνυμία αὐτὴ ὀνόματι. THE ARTICLE *stands with a Noun*; but THE PRONOUN *stands for a Noun*. Apoll. L I. c. 3. p. 22. Ἄρθρα ὅν τὰ ἄρθρα, τῆς πρὸς τὰ ὀνόματα συναρτήσεως ἀποσάντα, εἰς τὴν ὑποτεταγμένην ἀντωνυμίαν μεταπίπτει. Now *Articles themselves, when they quit their Connection with Nouns, pass into such Pronoun, as is proper upon the occasion*. Ibid. Again—"Ὅταν τὸ Ἄρθρον μὴ μετ' ὀνόματι παραλαμβάνηται, ποιήσῃ δὲ σύνταξιν ὀνόματι."

Ch. V. As to the *Coalescence* of these Pronouns, it is, as follows. The First or Second

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ματῷ ἢν προσκλιθέμεθα, ἐκ πάσης ἀνάγκης εἰς ἀνθρωπίαν μετὰληφθήσεται, εἴγε ἢ ἐγγινόμενον μετ' ὀνόματῷ δυνάμει ἀντὶ ὀνόματῷ παρελήφθη. *When the Article is assumed without the Noun, and has (as we explained before) the same Syntax, which the Noun has; it must of absolute necessity be admitted for a Pronoun, because it appears without a Noun, and yet is in power assumed for one.* Ejuld. L. II. c. 8. p. 113. L. I. c. 45. p. 96. *Inter Pronomina & Articulus hoc interest, quod Pronomina ea putantur, quæ, cum sola sint, vicem nominis complent, ut QUIS, ILLE, ISTE: Articuli vero cum Pronominibus, aut Nominibus, aut Participiis adjunguntur.* Donat. Gram. p. 1753.

Prijcian, speaking of the *Stoics*, says as follows: *ARTICULIS autem PRONOMINA connumerantes, FINITOS ea ARTICULOS appellabant; ipsos autem Articulos, quibus nos caremus, INFINITOS ARTICULOS dicebant. Vel, ut alii dicunt, Articulos connumerabant Pronominibus, & ARTICULARIA eos PRONOMINA vocabant, &c.* Priſ. L. I. p. 574. *Varro*, speaking of *Quisque* and *Hic*, calls them both *ARTICLES*, the first *indefinite*, the second *definite*. *De Ling. Lat. L. VII.* See also L. IX. p. 132. *Vossius* indeed in his *Analogia* (L. I. c. 1.) opposes this Doctrine, because *Hic* has not the same power with the Greek Article,

Second will, either of them, by themselves coalesce with the Third, but not with each other. For example, it is good sense, as well as good Grammar, to say in any Language—I AM HE—THOU ART HE—but we cannot say—I AM THOU—nor THOU ART I. The reason is, there is no absurdity for the *Speaker* to be the *Subject* also of the Discourse, as when we say, *I am He*; or for the *Person addrest*; as when we say, *Thou art He*. But for the same Person, in the same circumstances, to be at once the *Speaker*, and the *Party addrest*, this is impossible; and so therefore is the Coalescence of the First and Second Person.

AND now perhaps we have seen enough of *Pronouns*, to perceive how they differ from

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ticle, *δ*. But he did not enough attend to the antient Writers on this Subject, who considered all Words, as ARTICLES, which being associated to Nouns (and not standing in their place) served in any manner to ascertain, and determine their Signification.

Ch. V. from other Substantives. The others are  
 { Primary, these are their *Substitutes*; a  
 kind of secondary Race, which were taken in aid, when for reasons already (*b*) mentioned the others could not be used. It is moreover by means of these, and of *Articles*, which are nearly allied to them,  
 that

(*b*) See these reasons at the beginning of this chapter, of which reasons the principal one is, that “no Noun, properly so called, implies its own Presence. “It is therefore to ascertain such Presence, that the Pronoun is taken in aid; and hence it is it becomes equivalent to  $\delta\epsilon\tilde{\iota}\xi\iota\varsigma$ , that is, to *Pointing or Indication by the Finger*.” It is worth remarking in that Verse of *Persius*,

*Sed pulchrum est DIGITO MONSTRARI, & dicier,*  
 HIC EST.

how the  $\delta\epsilon\tilde{\iota}\xi\iota\varsigma$ , and the Pronoun are introduced together, and made to co-operate to the same end.

Sometimes by virtue of  $\delta\epsilon\tilde{\iota}\xi\iota\varsigma$ ; the Pronoun of the third Person stands for the first.

*Quod si militibus parces, erit HIC quoque Miles.*  
 That is, *I also will be a Soldier.*

Tibul. L. II. El. 6. v. 7. See *Pulpus*.

It

that "LANGUAGE, tho' in itself only Ch. V.  
 " significant of *general Ideas*, is brought  
 " down to denote *that infinitude of Par-*  
 " *ticulars*, which are for ever arising, and  
 " ceasing to be." But more of this here-  
 after in a proper place.

As to the three orders of Pronouns already mentioned, they may be called *Prepositive*, as may indeed all Substantives, because they are capable of introducing or leading a Sentence, without having reference to any thing previous. But besides those there is ANOTHER PRONOUN  
 (in

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It may be observed too, that even in Epistolary Correspondence, and indeed in all kinds of Writing, where the Pronouns I and You make their appearance, there is a sort of *implied Presence*, which they are supposed to indicate, though the parties are in fact at ever so great a distance. And hence the rise of that distinction in *Apollonius*, τὰς μὲν τῇν ὀφθαλμοῖς εἶναι δείξεις, τὰς δὲ τῷ νῷ, *that some Indications are ocular, and some are mental.* De Syntaxi, L. II. c. 3. p. 104.

Ch. V. (in Greek *ὅς, ὅστις* (i); in *Latin, Qui*; in *English, Who, Which, That*) a Pronoun having a character peculiar to itself, the nature of which may be explained as follows.

SUPPOSE I was to say—LIGHT *is a Body*, LIGHT *moves with great celerity*.—  
These

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(i) The *Greeks*, it must be confessed, call this Pronoun *ὑποτακτικὸν ἄρθρον*, the *subjunctive Article*. Yet, as it should seem, this is but an improper Appellation. *Apollonius*, when he compares it to the *προτακτικὸν* or true *prepositive Article*, not only confesses it to differ, as being express'd by a different Word, and having a different place in every Sentence; but in Syntax he adds, *it is wholly different*. De Syntax. L. I. c. 43. p. 91. *Theodore Gaza* acknowledges the same, and therefore adds—*ὅθεν δὴ καὶ ἔστι κυρίως ἂν εἴη ἄρθρον ταυτί*—for these reasons this (meaning the *Subjunctive*) cannot properly be an *Article*. And just before he says, *κυρίως γὰρ μὲν ἄρθρον τὸ προτακτικόν*—however properly speaking it is the *Prepositive* is the *Article*. Gram. Introd. L. IV. The *Latins* therefore have undoubtedly done better in ranging it with the *Pronouns*.

These would apparently be two distinct Sentences. Suppose, instead of the Second, LIGHT, I were to place the prepositive Pronoun, IT, and say—LIGHT is a Body; IT moves with great celerity—the Sentences would still be distinct and two. But if I add a *Connective* (as for Example an AND) saying—LIGHT is a Body, AND it moves with great celerity—I then by Connection make the two into one, as by cementing many Stones I make one Wall.

Now it is in the united Powers of a *Connective*, and another Pronoun, that we may see the force, and character of the Pronoun here treated. Thus therefore, if in the place of AND IT, we substitute THAT, or WHICH, saying LIGHT is a Body, WHICH moves with great celerity—the Sentence still retains its *Unity* and *Perfection*, and becomes if possible more compact than before. We may with just reason therefore call this Pronoun the SUBJUNCTIVE, because it cannot (like the

Ch. V.

Ch. V. the Prepositive) introduce an original Sentence, but only serves to subjoin one to some other, which is previous (k).

## THE

(k) Hence we see why the Pronoun here mentioned is always necessarily the Part of some complex Sentence, which Sentence contains, either express or understood, two Verbs, and two Nominatives.

Thus in that Verse of Horace,

*QUI metuens vivit, liber mihi non erit unquam.*

*Ille non erit liber*—is one Sentence; *qui metuens vivit*—is another. *Ille* and *Qui* are the two Nominatives; *Erit* and *Vivit*, the two Verbs; and so in all other instances.

The following passage from *Apollonius* (though somewhat corrupt in more places than one) will serve to shew, whence the above Speculations are taken. Τὸ ὑποκλιτικὸν ἄρθρον ἐπὶ ῥῆμα ἴδιον φέρεται, συνδε-  
δεμένον διὰ τῆς ἀναφορᾶς τῷ προκειμένῳ ὀνόματι· καὶ  
ἐντεῦθεν ἀπλῆν λόγον ἢ παριστάνει κατὰ τὴν τῶν δύο  
ῥημάτων σύναξιν (λέγω τὴν ἐν τῷ ὀνόματι, καὶ τὴν ἐν  
αὐτῷ τῷ ἄρθρῳ) ὅπερ πάλιν παρείπετο τῷ ΚΑΙ συν-  
δέσμῳ. Κοινὸν μὲν (lege ΤΟ ΚΑΙ γὰρ κοινὸν μὲν)  
παρε-

THE Application of this SUBJUNCTIVE, like the other Pronouns, is universal. Ch. V.

It


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παρελάμβανε τὸ ὄνομα τὸ προκείμενον, συμπλεκον δὲ ἕτερον λόγον πάντως καὶ ἕτερον ῥῆμα παρελάμβανε, καὶ ἔτω τὸ, ΠΑΡΕΓΕΝΕΤΟ Ο ΓΡΑΜΜΑΤΙΚΟΣ, ΟΣ ΔΙΕΛΕΞΑΤΟ, δυνάμει τὸν αὐτὸν ἀποτελεῖ τῷ (forf. τῷ) Ο ΓΡΑΜΜΑΤΙΚΟΣ ΠΑΡΕΓΕΝΕΤΟ, ΚΑΙ ΔΙΕΛΕΞΑΤΟ. *The subjunctive Article, (that is, the Pronoun here mentioned) is applied to a Verb of its own, and yet is connected withal to the antecedent Noun. Hence it can never serve to constitute a simple Sentence, by reason of the Syntax of the two Verbs, I mean that which respects the Noun or Antecedent, and that which respects the Article or Relative. The same too follows as to the Conjunction, AND. This Copulative assumes the Antecedent Noun, which is capable of being applied to many Subjects, and by connecting to it a new Sentence, of necessity assumes a new Verb also. And hence it is that the Words—the Grammarian came, who discoursed—form in power nearly the same sentence, as if we were to say—the Grammarian came, AND discoursed. Apell. de Syntaxi, L. I. c. 43. p. 92. See also an ingenious French Treatise, called Grammaire generale & raisonnée, Chap. IX.*

The Latins, in their Structure of this Subjunctive, seem to have well represented its compound Nature of part Pronoun, and part Connective, in forming their

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QUI

Ch. V.  It may be the Substitute of all kinds of Substantives, natural, artificial, or abstract; as well as general, special, or particular. We may say, the *Animal, Which*, &c. the *Man, Whom*, &c. the *Ship, Which*, &c. *Alexander, Who*, &c. *Bucephalus, That*, &c. *Virtue, Which*, &c. &c.

NAY, it may even be the Substitute of all the other Pronouns, and is of course therefore expressive of all three Persons. Thus we say, I, WHO *now read, have near finished this Chapter*; THOU, WHO *now readest*; HE, WHO *now readeth*, &c. &c.

AND thus is THIS SUBJUNCTIVE truly a *Pronoun* from its *Substitution*, there being

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QUI and QUIS from QUE and IL, or (if we go with Scaliger to the Greek) from KAI and 'ΟΣ, KAI and 'Ο. Scal. de Caus. Ling. Lat. c. 127.

HOMER also expresses the Force of this *Subjunctive, Pronoun* or *Article*, by help of the *Prepositive* and a *Connective*, exactly consonant to the Theory here established. See *Iliad*, A. ver. 270, 553. N. 571. II. 54, 157, 158.

ing no Substantive existing, in whose place it may not stand. At the same time, it is *essentially distinguished* from the other Pronouns, by this peculiar, that it is not only *a Substitute*, but withal *a Connective* (1).

## AND

(1) Before we quit this Subject, it may not be improper to remark, that in the *Greek* and *Latin* Tongues the two principal Pronouns, that is to say, the First and Second Person, the *Ego* and the *Tu*, are *implied* in the very Form of the Verb itself (*γράφω, γράφεις, scribo, scribis*) and are for that reason never *expressed*, unless it be to mark a Contradistinction; such as in *Virgil*,

*Nos patriam fugimus; Tu, Tityre, lentus in umbrâ  
Formosam resonare doces, &c.*

This however is true with respect only to the *Casus rectus*, or *Nominative* of these Pronouns, but not with respect to their *oblique Cases*, which must always be added, because tho' we see the *EGO* in *Amo*, and the *TU* in *Amas*, we see not the *TE* or *ME* in *Amat*, or *Amant*.

Yet even these *oblique Cases* appear in a different manner, according as they mark Contradistinction, or not. If they contradistinguish, then are they *commonly* placed at the beginning of the Sentence, or at least before the Verb, or leading Substantive.

Ch. V.      AND now to conclude what we have  
 ~~~~~ said concerning Substantives.    All SUB-  
 STANTIVES

Thus *Virgil*,

— *Quid Thesea, magnum*  
*Quid memorem Alciden? Et MI genus ab Jove summo.*

Thus *Homer*,

ῚMIN μὲν θεοὶ δοῖεν——  
 Παῖδα δὲ MOI λύσατε φίλην——      Ἰλ. A.

where the Ὶμῖν and the Μοὶ stand, as contradistinguished, and both have precedence of their respective Verbs, the Ὶμῖν even leading the whole Sentence. In other instances, these Pronouns commonly take their place behind the Verb, as may be seen in examples every where obvious. The *Greek Language* went farther still. When the oblique Case of these Pronouns happened to contradistinguish, they assumed a peculiar Accent of their own, which gave them the name of ὀρθοτονεμέναι, or *Pronouns uprightly accented*. When they marked no such opposition, they not only took their place behind the Verb, but even gave it their Accent, and (as it were) *inclined themselves upon it*. And hence they acquired the name of Εγκλιτικάι, that is, *Leaning or Inclining Pronouns*. The *Greeks* too had in the first person Ἐμῶ, Ἐμοί, Ἐμέ for *Contradistinctives*, and Μῶ, Μοί, Μὲ for *Enclitics*. And hence it was that *Apollonius* contended, that in the passage above quoted from the first *Iliad*, we should read

παῖδα

STANTIVES are either *Primary*, or *Secondary*, that is to say, according to a Language more familiar and known, are either NOUNS or PRONOUNS. The NOUNS denote *Substances*, and those either *Natural*, *Artificial*, or *Abstract* \*. They moreover denote Things either *General*, or *Special*, or *Particular*. The PRONOUNS, their Substitutes, are either *Prepositive*, or *Subjunctive*. THE PREPOSITIVE is distinguished into *three* Orders, called the *First*, the *Second*, and the *Third* Person. THE SUBJUNCTIVE includes

Ch. V.

G 3

the

παῖδα δ' ΕΜΟΙ, for παῖδα δὲ ΜΟΙ, on account of the Contradistinction, which there occurs between the *Grecians* and *Chryses*. See *Apoll. de Syntaxi*, L. I. c. 3. p. 20. L. II. c. 2. p. 102, 103.

This Diversity between the Contradistinctive Pronouns, and the Enclitic, is not unknown even to the *English* Tongue. When we say, *Give me Content*, the (*Me*) in this case is a perfect Enclitic. But when we say, *Give Mé Content*, *Give Him his thousands*, the (*Me*) and (*Him*) are no Enclitics, but as they stand in opposition, assume an Accent of their own, and so become the true ὀρθοτονούμενοι.

\* See before, p. 37, 38.

Ch. V. the powers of all those three, having  
┌ *superadded*, as of its own, the peculiar  
force of a *Connective*.

HAVING done with SUBSTANTIVES,  
we now proceed to ATTRIBUTIVES.

## CHAP. VI.


*Concerning Attributives.*

**A**TTRIBUTIVES are *all those principal Words, that denote Attributes,* Ch.VI.  
*considered as Attributes.* Such for example are the Words, *Black, White, Great, Little, Wise, Eloquent, Writeth, Wrote, Writing, &c. (a).*

How-


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(a) In the above list of Words are included what Grammarians called *Adjectives, Verbs, and Participles*, in as much as *all of them equally denote the Attributes of Substance.* Hence it is, that as they are all from their very nature the Predicates in a Proposition (being all predicated of some Subject or Substance, *Snow is white, Cicero writeth, &c.*) hence I say the Appellation PHMA or VERB is employed by Logicians in an extended Sense *to denote them all.* Thus Ammonius explaining the reason, why *Aristotle* in his Tract *de Interpretatione* calls λευκός a Verb, tells us *πᾶσαν φωνὴν, κατηγορούμενον ὄρον ἐν προτάσει ποιῶσαν, ἴφμα καλεῖσθαι, that every Sound articulate, that forms the*

Ch.VI.  HOWEVER, previously to these, and to every other possible Attribute, whatever a thing may be, whether black or white, square or round, wise or eloquent, writing or thinking, it must *first* of necessity EXIST, before it can possibly be any thing else. For EXISTENCE may be considered as *an universal Genus*, to which all things of all kinds are at all times to be referred. The Verbs therefore, which denote it, claim precedence of all others, as being essential to the very being of every Proposition, in which they may still be found, either *express*, or by *implication*; express, as when we say, *The Sun is bright*; by  
im-

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*Predicate in a Proposition, is called a VERB, p. 24. Edit. Ven. Priscian's observation, though made on another occasion, is very pertinent to the present. Non Declinatio, sed proprietates exequenda est significationis. L. II. p. 576. And in another place he says—non similitudo declinationis omnimodo conjungit vel discernit partes orationis inter se, sed vis ipsius significationis. L. XIII. p. 970.*

implication, as when we say, *The Sun* Ch.VI.  
*rises*, which means, when resolved, *The*   
*Sun is rising* (b).

THE Verbs, *Is, Groweth, Becometh, Eft, Fit*, ὑπάρχει ἐς, πέλει, γίγνεται, are all of them used to exprefs this general Genus. The *Latins* have called them *Verba Substantiva, Verbs Substantive*, but the *Greeks* ῥήματα ὑπαρκτικά, *Verbs of Existence*, a Name more apt, as being of greater latitude, and comprehending equally as well Attribute, as Substance. The principal of those Verbs, and which we shall particularly here confider, is the Verb, ἔς, *Eft, Is*.

Now all EXISTENCE is either absolute or qualified—*absolute*, as when we say, B IS; *qualified*, as when we say, B IS AN ANIMAL; B IS BLACK, IS ROUND, &c.


WITH

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(b) See *Metaphys. Aristot. L. V. c. 7. Edit. Du-Vall.*

Ch.VI. WITH respect to this difference, the Verb (is) can by itself express *absolute Existence*, but never the *qualified*, without subjoining the particular Form, because the Forms of Existence being in number infinite, if the particular Form be not express'd, we cannot know which is intended. And hence it follows, that when (is) only serves to subjoin some such Form, it has little more force, than that of a mere *Affertion*. It is under the same character, that it becomes a latent part in every other Verb, by expressing that Affertion, which is one of their Essentials. Thus, as was observed just before, *Riseth* means, *is rising*; *Writeth*, *is writing*.

AGAIN—As to EXISTENCE in general, it is either *mutable*, or *immutable*; *mutable*, as in the *Objects of Sensation*; *immutable*, as in the *Objects of Intellection and Science*. Now *mutable* Objects exist all in *Time*, and admit the several Distinctions

tinctions of present, past, and future. Ch.VI.  
 But *immutable Objects know no such Dis-*   
*tinctions*, but rather stand opposed to all  
 things temporary.

AND hence two different Significations  
 of the substantive Verb (IS) according  
 as it denotes *mutable*, or *immutable* Be-  
 ing.

FOR example, if we say, *This Orange*  
*is ripe*, (IS) meaneth, *that it existeth so*  
*now at this present*, in opposition to *past*  
*time*, when it was green, and to *future*  
*time*, when it will be rotten.

BUT if we say, *The Diameter of the*  
*Square is incommensurable with its side*, we  
 do not intend by (IS) that it is incom-  
 mensurable *now*, having been *formerly*  
 commensurable, or being to become so  
*hereafter*; on the contrary we intend that  
*Perfection of Existence*, to which *Time*  
 and *its Distinctions* are utterly unknown.  
 It is under the same meaning we employ  
 this

Ch.VI. this Verb, when we say, TRUTH' IS, or, GOD IS. The opposition is not of *Time present to other Times*, but of *necessary Existence to all temporary Existence whatever* (c). And so much for *Verbs of Existence*, commonly called *Verbs Substantive*.

WE are now to descend to the common Herd of Attributives, such as *black* and *white*, *to write*, *to speak*, *to walk*, &c. among which, when compared and opposed to each other, one of the most eminent distinctions appears to be this. Some, by being joined to a proper Substantive

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(c) *Cum enim dicimus, DEUS EST, non cum dicimus NUNC ESSE, sed tantum IN SUBSTANTIA ESSE, ut hoc ad immutabilitatem potius substantiæ, quam ad tempus aliquod referatur. Si autem dicimus, DIES EST, ad nullam dici substantiam pertinet, nisi tantum ad temporis constitutionem; hoc enim, quod significat, tale est, tanquam si dicamus, NUNC EST. Quare cum dicimus ESSE, ut substantiam designemus, simpliciter EST addimus; cum vero ita ut aliquid præsens significetur, secundum Tempus. Boeth. in Lib. de Interpr. p. 307. See also Plat. Tim. p. 37, 38. Edit. Serrani.*

stantive *make* without farther help a *perfect assertive* Sentence; while the rest, Ch.VI.  
 tho' otherwise perfect, are *in this respect*  
 deficient.

To explain by an example. When we say, *Cicero eloquent, Cicero wise*, these are imperfect Sentences, though they denote a Substance and an Attribute. The reason is, that they want an *Assertion*, to shew that such Attribute appertains to such Substance. We must therefore call in the help of an Assertion elsewhere, an (IS) or a (WAS) to complete the Sentence, saying *Cicero is wise, Cicero was eloquent*. On the contrary, when we say, *Cicero writeth, Cicero walketh*, in instances like these there is no such occasion, because the Words (*writeth*) and (*walketh*) imply in their own Form not an Attribute only, but an Assertion likewise. Hence it is they may be resolved, the one into *Is* and *Writing*, the other into *Is* and *Walking*.

Now

Ch. VI. Now all those Attributives, which have this complex Power of denoting both an Attribute and an Assertion, make that Species of Words, which Grammarians call VERBS. If we resolve this complex Power into its distinct Parts, and take *the Attribute alone* without the Assertion, then have we PARTICIPLES. All other Attributives, besides the two Species before, are included together in the general Name of ADJECTIVES.

AND thus it is, that ALL ATTRIBUTIVES are either VERBS, PARTICIPLES, or ADJECTIVES.

BESIDES the Distinctions abovementioned, there are others, which deserve notice. Some Attributes have their Essence in *Motion*; such are *to walk, to fly, to strike, to live*. Others have it in the *privation of Motion*; such are *to stop, to rest, to cease, to die*. And lastly, others have it in subjects, *which have nothing to*

*as with either Motion or its Privation; Ch. VI.*  
 such are the Attributes of, *Great and Little, White and Black, Wise and Foolish,* and in a word the several *Quantities and Qualities* of all Things. Now these last are **ADJECTIVES**; those which denote *Motions, or their Privation,* are either **VERBS or PARTICIPLES.**

AND this Circumstance leads to a farther Distinction, which may be explained as follows. That *all Motion is in Time,* and therefore, wherever it exists, implies *Time* as its concomitant, is evident to all, and requires no proving. But besides this, *all Rest or Privation of Motion implies Time likewise.* For how can a thing be said to rest or stop, by being in *one Place for one Instant only?*—so too is that thing, which moves with the greatest velocity. † To stop therefore or rest, is to be in *one Place for more than one Instant,*


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† Thus *Proclus* in the Beginning of his Treatise concerning *Motion*. Ἡρεμῶν ἐστὶ τὸ πρότερον καὶ ὕστερον ἐν τῷ αὐτῷ τόπῳ ὅν, καὶ αὐτὸ, καὶ τὰ μέρη.

Ch.VI. Instant, that is to say, *during an Extension*  
 between two *Instants*, and *this* of course  
 gives us the Idea of TIME. As therefore  
*Motions* and their *Privation* imply *Time* as  
 their concomitant, so VERBS, which de-  
 note them, come to denote TIME also (*d*).  
 And hence the origin and use of TENSES,  
 “ which are so many different forms, af-  
 “ signed to each Verb, to shew, without  
 “ altering its principal meaning, the va-  
 “ rious TIMES in which such meaning  
 “ may exist.” Thus *Scribit*, *Scriptit*,  
*Scripterat*, and *Scribet*, denote all equally  
 the Attribute, *To Write*, while the dif-  
 ference between them, is, that they de-  
 note *Writing in different Times*.

## SHOULD

(*d*) The ancient Authors of Dialectic or Logic  
 have well described this Property. The following is  
 part of their Definition of a Verb— $\rho\eta\mu\alpha\ \delta\acute{\epsilon}\ \epsilon\sigma\tau\iota\ \tau\acute{o}\ \pi\rho\omicron\sigma\sigma\eta\mu\alpha\tau\acute{\iota}\nu\omicron\nu\ \chi\epsilon\rho\acute{o}\nu\omicron\nu$ , a Verb is something, which sig-  
 nifies Time OVER AND ABOVE (for such is the force of  
 the Preposition,  $\Pi\rho\acute{o}\varsigma$ .) If it should be asked, *over*  
*and above what*? It may be answered, over and above  
 its principal Signification, which is to denote some  
 moving and energizing Attribute. See *Arist. de In-*  
*terpret. c. 3.* together with his Commentators *Anno-*  
*nianus* and *Boethius*.

SHOULD it be asked, whether *Time* it- Ch.VI.  
 self may not become upon occasion the   
 Verb's *principal* Signification; it is an-  
 swered, No. And this appears, because  
*the same Time* may be denoted by differ-  
 ent verbs (as in the words, *writeth* and  
*speaketh*) and *different Times* by the same  
 Verb (as in the words, *writeth* and *wrote*)  
 neither of which could happen, were  
*Time* any thing more, than a mere *Conco-*  
*mitant*. Add to this, that when words  
 denote Time, not collaterally, but prin-  
 cipally, they cease to be verbs, and be-  
 come either adjectives, or substantives.  
 Of the adjective kind are *Timely*, *Yearly*,  
*Daily*, *Hourly*, &c. of the substantive kind  
 are *Time*, *Year*, *Day*, *Hour*, &c.

THE most obvious division of TIME is  
 into Present, Past, and Future, nor is any  
 language complete, whose verbs have  
 not TENSES, to mark these distinctions.  
 But we may go still farther. Time past  
 and future are both *infinitely* extended.

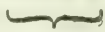
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Hence

Ch.VI. Hence it is that in *universal Time past* we may assume *many particular Times past*, and in *universal Time future*, *many particular Times future*, some more, some less remote, and corresponding to each other under different relations. Even *present Time itself* is not exempt from these differences, and as necessarily implies *some degree of Extension*, as does every given line, however minute.

HERE then we are to seek for the reason, which first introduced into language that variety of Tenses. It was not it seems enough to denote *indefinitely* (or by Aorists) mere Present, Past, or Future, but it was necessary on many occasions to define with more precision, *what kind* of Past, Present, or Future. And hence the multiplicity of Futures, Præterits, and even Present Tenses, with which all languages are found to abound, and without which it would be difficult to ascertain our Ideas.

How-

HOWEVER as the knowledge of Ch.VI.  
TENSES depends on the Theory of   
TIME, and this is a subject of no mean  
speculation, we shall reserve it by itself  
for the following chapter.

## C H A P. VII.

*Concerning Time, and Tenses.*

C.VII. **T**IME and SPACE have this in common, that they are both of them by nature things *continuous*, and as such they both of them imply *Extension*. Thus between *London* and *Salisbury* there is the Extension of *Space*, and between *Yesterday* and *To-morrow*, the Extension of *Time*. But in this they differ, that all the parts of *Space* exist *at once* and *together*, while those of *Time* only exist in *Transition* or *Succession* (a). Hence then we may gain some Idea of *TIME*, by considering it under

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(a) See Vol. I. p. 275. Note XIII. To which we may add, what is said by Ammonius—οὐδὲ γὰρ ὁ χρόνος ὅλον ἅμα ὑφίσταται, ἀλλ' ἢ κατὰ μόνον τὸ ΝΥΝ· ἐν γὰρ τῷ γίνεσθαι καὶ φθίβεσθαι τὸ εἶναι ἔχει. *TIME doth not subsist the whole at once, but only in a single NOW or INSTANT; for it hath its Existence in becoming and in ceasing to be.* Amm. in Predicam. p. 82. b.



under the notion of *a transient Continuity*. Hence also, as far as the affections and properties of *Transition* go, Time is *different* from Space; but as to those of *Extension* and *Continuity*, they perfectly *coincide*.

LET us take, for example, such a part of Space, as a Line. In every given LINE we may assume any where *a Point*, and therefore in every given *Line* there may be assumed infinite *Points*. So in every given TIME we may assume any where *a Now* or *Instant*, and therefore in every given *Time* there may be assumed infinite *Nows* or *Instants*.

FARTHER still—A POINT is the *Bound* of every finite *Line*; and A NOW or INSTANT, of every finite *Time*. But altho' they are *Bounds*, they are neither of them *Parts*, neither the *Point* of any *Line*, nor the *Now* or *Instant* of any *Time*. If this appear strange, we may remember, that the *parts* of any thing *extended* are neces-

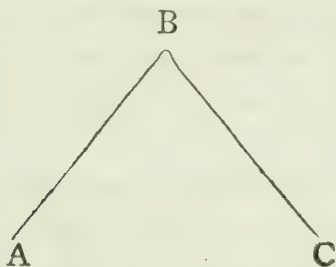
C.VII. *farily extended also, it being essential to their character, that they should measure their Whole. But if a Point or Now were extended, each of them would contain within itself infinite other Points, and infinite other Nows (for these may be assumed infinitely within the minutest Extension) and this, it is evident, would be absurd and impossible.*

THESE assertions therefore being admitted, and both *Points* and *Nows* being taken as *Bounds*, but not as *Parts* (*b*), it will

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(*b*) —φανερὸν ὅτι ἑδὲ μέρος τὸ ΝΥΝ τῷ χρόνῳ, ὥσπερ ἑδ' αἱ στιγμαὶ τῆς γραμμῆς· αἱ δὲ γραμμαὶ δύο τῆς μίτης μέρη. It is evident that a Now or Instant is no more a part of Time, than Points are of a Line. The parts indeed of one Line are two other Lines. Natur. Aufc. L. IV. c. 17. And not long before—Τὸ δὲ ΝΥΝ ἔ μέρος μετρεῖ, τε γὰρ τὸ μέρος, καὶ σύγκεισθαι δεῖ τὸ ὅλον ἐκ τῶν μερῶν· ὁ δὲ ΧΡΟΝΟΣ ἔ δόκει σύγκεισθαι ἐκ τῶν ΝΥΝ. A Now is no Part of Time; for a Part is able to measure its Whole, and the Whole is necessarily made up of its Parts; but TIME doth not appear to be made up of Nows. Ibid. c. 14.

will follow, that in the same manner as C.VII.  
*the same Point* may be the *End* of one Line, }  
 and the *Beginning* of another, so the *same*  
*Now* or *Instant* may be the *End* of one  
 Time, and the *Beginning* of another. Let us  
 suppose for example, the Lines, AB, BC.



I say that the Point B is the End of the Line AB, and the Beginning of the Line, BC. In the same manner let us suppose AB, BC to represent certain Times, and let B be a *Now* or *Instant*. In such case I say that the *Instant* B is the End of the Time AB, and the Beginning of the Time BC. I say likewise of these two Times, that with respect to the *Now* or *Instant*, which they include, the first of them is necessarily PAST TIME, as being *previous* to it; the other is necessarily FUTURE, as being *subsequent*. As therefore

C. VII. every Now or INSTANT always exists in Time, and without being Time, is *Time's Bound*; the Bound of *Completion* to the *Past*, and the Bound of *Commencement* to the *Future*: from hence we may conceive its nature or end, which is *to be the Medium of Continuity between the Past and the Future, so as to render Time, thro' all its Parts, one Intire and Perfect Whole (c).*

FROM the above speculations, there follow some conclusions, which may be perhaps called paradoxes, till they have been attentively considered. In the first place *there cannot (strictly speaking) be any*

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(c) Τὸ δὲ ΝΥΝ ἐστὶ συνέχεια χρόνου, ὥσπερ ἐλέχθη. συνέχει γὰρ τὸν χρόνον, τὸν παρελθόντα καὶ ἐσόμενον, καὶ ὅλως πέρας χρόνον εἶναι· ἐστὶ γὰρ τῷ μὲν ἀρχή, τῷ δὲ τελευτή. A Now or Instant is (as was said before) the Continuity or holding together of Time; for it makes Time continuous, the past and the future, and is in general its boundary, as being the beginning of one Time and the ending of another. Natur. Aufcult. I. IV. c. 19. Συνέχεια in this place means not Continuity, as standing for Extension, but rather that Function or Holding together, by which Extension is imparted to other things.

*any such Thing as Time present.* For if all Time be *transient* as well as *continuous*, it cannot like a Line be present all together, but part will necessarily be gone, and part be coming. If therefore any portion of its continuity were to be present *at once*, it would so far quit its *transient* nature, and be *Time* no longer. But if no portion of its continuity can be thus present, how can *Time* possibly be *present*, to which such Continuity is essential?

C.VII.

FARTHER than this—If there be no such thing as *Time Present*, there can be *no Sensation of Time* by any one of the senses. For ALL SENSATION is of the \* *Present only*, the Past being preserved not by *Sense* but by *Memory*, and the Future being anticipated by *Prudence* only and wise *Forefight*.

BUT if *no Portion* of Time be the object of *any Sensation*; farther, if the Present

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\* Ταυτῇ γὰρ (αἰσθάνεται sc.) οὔτε τὸ μέλλον, οὔτε τὸ γιγνόμενον γνωρίζομεν, ἀλλὰ τὸ παρὸν μένον. Αἰσ. περὶ Μνημ. Α. α.

**C. VII.** *sent never exist; if the Past be no more; if the Future be not as yet; and if these are all the parts, out of which TIME is compounded: how strange and shadowy a Being do we find it? How nearly approaching to a perfect Non-entity (d)? Let us try however, since the senses fail us, if we have not faculties of higher power, to seize this fleeting Being.*

THE World has been likened to a variety of Things, but it appears to resemble no one more, than some moving spectacle

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(d) Ὅτι μὲν ἂν ὅλως ἔκ ἔστιν, ἢ μόγις καὶ ἀμυδρῶς, ἐκ τῶν δὲ τις ἂν ὑποπτεύσειε· τὸ μὲν γὰρ αὐτῇ γέγονε, καὶ ἔκ ἔστι· τὸ δὲ μέλλει, καὶ ἔπω ἐστίν· ἐκ δὲ τῶν καὶ ὁ ἄπειρος καὶ ὁ αἰεὶ λαμβανόμενος χρόνος σύγκειται· τὸ δ' ἐκ μὴ ὄντων συσχεόμενον, ἀδύνατον εἶναι δόξειε κατέχειν ποτὲ εὐθείας. *That therefore TIME exists not at all, or at least has but a faint and obscure existence, one may suspect from hence. A part of it has been, and is no more; a part of it is coming, and is not as yet; and out of these is made that infinite Time, which is ever to be assumed still farther and farther. Now that which is made up of nothing but Non-entities, it should seem was impossible ever to participate of Entity.* Natural. Aufc. L. IV. c. 14. See also Philop. M. S. Com. in Nicomach. p. 10.

tacle (such as a proceſſion or a triumph) C.VII.  
 that abounds in every part with ſplendid  
 objects, ſome of which are ſtill departing,  
 as faſt as others make their appearance.  
 The Senſes look on, while the ſight paſſes,  
 perceiving as much as is *immediately pre-*  
*ſent*, which they report *with tolerable accu-*  
*racy* to the Soul's ſuperior powers. Hav-  
 ing done this, they have done their duty,  
 being concerned with nothing, ſave what  
 is preſent and inſtantaneous. But to the  
*Memory*, to the *Imagination*, and above all  
 to the *Intellect*, the ſeveral *Nows* or *Instants*  
 are not loſt, as to the *Senſes*, but are pre-  
 ſerved and made objects of *ſteady* compre-  
 henſion, however in their own nature they  
 may be *transitory* and *paſſing*. “ Now it is  
 “ from contemplating two or more of theſe  
 “ Inſtants under one view, together with  
 “ that Interval of Continuity, which ſub-  
 “ ſiſts between them, that we acquire in-  
 “ ſenſibly the Idea of TIME (*e*).” For ex-  
 ample :

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(*e*) Τότε φαμὲν γεγονέναι χρόνον, ὅταν τῶ πρώτῳ  
 καὶ ὑστέρῳ ἐν τῇ κινήσει αἰσθησιν λάβωμεν. Ὁρίζομεν  
 οὕτως

C. VII. ample: *The Sun rises*; this I remember: *it rises again*; this too I remember. These Events are not together; there is an *Extension*

δὲ τῷ ἄλλο καὶ ἄλλο ὑπολαβεῖν αὐτὰ, καὶ μεταξύ τι αὐτῶν ἕτερον· ὅταν γὰρ τὰ ἄκρα ἕτερα τῷ μέσῳ νοήσωμεν, καὶ δύο εἴπῃ ἡ ψυχὴ τὰ ΝΥΝ, τὸ μὲν πρότερον, τὸ δὲ ὕστερον, τότε καὶ τῆτο φαμέν εἶναι ΧΡΟΝΟΝ. *It is then we say there has been TIME, when we can acquire a Sensation of prior and subsequent in Motion. But we distinguish and settle these two, by considering one first, then the other, together with an interval between them different from both. For as often as we conceive the Extremes to be different from the Mean, and the Soul talks of two NOWs, one prior and the other subsequent, then it is we say there is TIME, and this it is we call TIME.* Natural. Auscult. L. IV. c. 16. *Themistius's* Comment upon this passage is to the same purpose. Ὅταν γὰρ ὁ νῦν ἀναμνησθεὶς τῷ ΝΥΝ, ὃ χθὲς εἶπεν, ἕτερον πάλιν εἴπῃ τὸ τήμερον, τότε καὶ χρόνον εὐθὺς ἐνενόησεν, ὑπὸ τῶν δύο ΝΥΝ ὀριζόμενον, οἷον ὑπὲρ περάτων δυοῖν· καὶ ἔτω λέγειν ἔχει, ὅτι πωσὸν ἐς πεντεκάδεκα ὥρῶν, ἢ ἐκκαίδεκα, οἷον ἐξ ἀπείρου γραμμῆς πεντακάδιαν δύο σημείοις ἀποτεμνόμενῃ. *For when the Mind, remembering the Now, which it talked of yesterday, talks again of another Now to-day, then it is it immediately has an idea of TIME, terminated by these two Nowes, as by two Boundaries; and thus it is enabled to say, that the Quantity is of fifteen, or of sixteen hours, as if it were to sever a Cubit's length from an infinite Line by two Points.* Themist. Op. edit. Aldi. p. 45. b.

*ension* between them—not however of **C.VII.**  
*Space*, for we may suppose the place of  
 rising the same, or at least to exhibit no  
 sensible difference. Yet still we recog-  
 nize *some* Extension between them. Now  
 what is this Extension, *but a natural Day?*  
 And what is that, but pure *Time?* It is  
 after the same manner, by recognizing  
 two new Moons, and the Extension be-  
 tween these : two vernal Equinoxes, and  
 the Extension between these ; that we  
 gain Ideas of other Times, such as *Months*  
 and *Years*, which are all so many Inter-  
 vals, described as above ; that is to say,  
*passing Intervals of Continuity between two*  
*Instants viewed together.*

AND thus it is THE MIND acquires the  
 Idea of TIME. But this Time it must be  
 remembered is PAST TIME ONLY, which  
 is always the *first* Species, that occurs to  
 the human intellect. How then do we  
 acquire the Idea of TIME FUTURE? The  
 answer is, we acquire it by *Anticipation*.  
 Should it be demanded still farther, *And*  
 what

C.VII. *what is Anticipation?* We answer, that in this case it is a kind of reasoning by analogy from similar to similar; from successions of events, that are past already, to similar successions, that are presumed hereafter. For example: I observe as far back as my memory can carry me, how every day has been succeeded by a night; that night, by another day; that day, by another night; and so downwards in order to the Day that is now. Hence then I *anticipate a similar succession* from the present Day, and thus gain the Idea of days and nights *in futurity*. After the same manner, by attending to the periodical returns of New and Full Moons; of Springs, Summers, Autumns and Winters, all of which in Time past I find never to have failed, I *anticipate a like orderly and diversified succession*, which makes Months, and Seasons, and Years, *in Time future*.

We go farther than this, and not only thus anticipate in these *natural* Periods, but even in matters of *human* and *civil*

concern. For example: Having observed in many past instances how health had succeeded to exercise, and sickness to sloth; we anticipate *future* health to those, who, being *now* sickly, use exercise; and *future* sickness to those, who, being *now* healthy, are slothful. It is a variety of such observations, all respecting one subject, which when systematized by just reasoning, and made habitual by due practice, form the character of a Master-Artist, or Man of *practical* Wisdom. If they respect the human body (as above) they form the Physician; if matters military, the General; if matters national, the Statesman; if matters of private life, the Moralist; and the same in other subjects. All these several characters in their respective ways may be said to possess a kind of prophetic discernment, which not only presents them *the barren prospect* of futurity (a prospect not hid from the meanest of men) but shews withal those events, which are likely to attend it, and thus enables them to act with superior certainty and rectitude. And hence it is, that (if we except those,

C.VII. those, who have had diviner assistances)  
 we may justly say, as was said of old,

*He's the best Prophet, who conjectures  
 well (f).*

FROM

(f) Μάντις δ' ἄριστος, ὅστις ἐικάζει καλῶς.

So Milton.

*Till old Experience do attain*

*To something like Prophetic Strain.*

*Et facile existimari potest, Prudentiam esse quodam-  
 modo Divinationem.*

Corn. Nep. in Vit. Attici.

There is nothing appears so clearly an object of the MIND or INTELLECT only, as *the Future* does, since we can find no place for its existence any where else. Not but the same, if we consider, is equally true of *the Past*. For tho' it may have once had another kind of being, when (according to common Phrase) it *actually was*, yet was it then something *Present*, and not something *Past*. *As Past*, it has no existence but in THE MIND or MEMORY, since had it in fact any other, it could not properly be called *Past*. It was this intimate connection between TIME, and the SOUL, that made some Philosophers doubt, *whether if there was no Soul, there could be any Time*, since Time appears to have its Being in no other region. Πότερον δὲ μὴ ὅστις ψυχῆς ἴη ἂν ὁ χρόνος, ἀπορήσειεν ἂν τις, κ. τ. λ. Natur. Aufcult. L. IV. c. 20. Themistius, who comments the above passage, expresses himself more positively. Εἰ τοίνυν διχῶς λέγεται τότε ἀριθμητὸν καὶ τὸ ἀριθμέμενον, τὸ μὲν τὸ ἀριθμητὸν δηλαδὴ δυνάμει, τὸ δὲ ἐνεργείᾳ, ταῦτα δὲ ἐκ αὐτοῦ ἵπocάειν, μὴ ὅντος τῆ ἀριθμή-

συντος

FROM what has been reasoned it appears, that knowledge of *the Future* comes from knowledge of *the Past*; as does knowledge of *the Past* from knowledge of *the Present*, so that their Order to us is that of PRESENT, PAST, and FUTURE. C. VII.

OF these Species of knowledge, that of the *Present* is the lowest, not only as *first in perception*, but as far the more extensive, being necessarily common to all *animal* Beings, and reaching even to *Zoo-phytes*, as far as they possess *Sensation*. Knowledge of *the Past* comes next, which is superior to the *former*, as being confined to those animals, that have *Memory* as well as *Senses*. Knowledge of *the Future*

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τουτος μήτε δυνάμει μήτε ἐνεργείᾳ, φανερόν ὡς οὐκ  
 ἂν ὁ χρόνος, εἴη, μὴ ἔσσης ψυχῆς. Them. p. 48.  
 Edit. Aldi. Vid. etiam ejusd. Comm. in Lib. de An.  
 p. 94.

C.VII. *Future* comes last, as being derived from the other two, and which is for that reason *the most excellent* as well as *the most rare*, since Nature in her superadditions rises from worse always to better, and is never found to sink from better down to worse \*.

Arist. de  
An. II. 3.  
p. 28.

AND now having seen, how we acquire the knowledge of *Time past*, and *Time future*; which is first in perception, which first in dignity; which more common, which more rare; let us compare them both to the *present Now* or *Instant*, and examine what relations they maintain towards it.

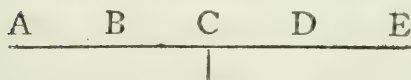
IN the first place there may be *Times* both *past* and *future*, in which the *present Now* has no existence, as for example in *Yesterday*, and *To-morrow*.

AGAIN,

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\* See below, Note (r) of this Chapter.

AGAIN, *the present Now* may so far be- C.VII.  
 long to *Time* of either sort, as to be *the*  
*End* of the past, and *the Beginning* of the  
 future; but it cannot be included *within*  
 the limits of either. For if it were possible,  
 let us suppose C the *present Now* included



within the limits of the *past Time* A D.  
 In such case C D, part of the past Time  
 A D, will be subsequent to C the *present*  
*Now*, and so of course be *future*. But  
 by the Hypothesis it is *past*, and so will be  
 both Past and Future at once, which is  
 absurd. In the same manner we prove  
 that C cannot be included within the li-  
 mits of a *future Time*, such as BE.

WHAT then shall we say of such *Times*,  
 as *this Day*, *this Month*, *this Year*, *this*

C. VII. Century, all which include within them *the present Now*? They cannot be *past Times* or *future*, from what has been proved; and *present Time* has no existence, as has been proved likewise \*. Or shall we allow them to be present, *from the present Now*, which exists within them; so that from the presence of *that* we call *these* also present, tho' the shortest among them has infinite parts always absent? If so, and in conformity to custom we allow such *Times present*, as present Days, Months, Years, and Centuries, each must of necessity be *a compound of the Past and the Future*, divided from each other by some present Now or Instant, and jointly called PRESENT, while that Now remains within them. Let us suppose for example the Time XY, which


*f* . . . X A B C D E Y . . . *g*

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let

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\* Sup. p. 104.


let us call a Day, or a Century; and let the present *Now* or *Instant* exist at A. C.VII.   
 I say, in as much as A exists within XY, that therefore XA is Time past, and AY Time future, and the whole XA, AY, *Time present*. The same holds, if we suppose the present Now to exist at B, or C, or D, or E, or any where before Y. When the present Now exists at Y, then is the whole XY *Time past*, and still more so, when the Now gets to g, or onwards. In like manner before the Present Now entered X, as for example when it was at f, then was the whole XY *Time future*; it was the same, when the present Now was at X. When it had past that, then XY became *Time present*. And thus it is that TIME IS PRESENT, while passing, in its PRESENT NOW OR INSTANT. It is the same indeed here, as it is in *Space*. A Sphere passing over a Plane, and being for that reason present to it, is only present to that Plane *in a single Point at once*,

C.VII. while during the whole progression its parts absent are *infinite* (g).

FROM what has been said, we may perceive that ALL TIME, of every denomination,

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(g) PLACE, according to the antients, was either mediate, or immediate. I am (for example) in *Europe*, because I am in *England*; in *England*, because in *Wiltshire*; in *Wiltshire*, because in *Salisbury*; in *Salisbury*, because in *my own house*; in *my own house*, because in *my study*. Thus far *MEDIATE PLACE*. And what is my *IMMEDIATE PLACE*? *It is the internal Bound of that containing Body (whatever it be) which co-incides with the external Bound of my own Body.* Τὸ περιέχοντος πέρας, καὶ ὃ περιέχει τὸ περιεχόμενον. Now as this *immediate Place* is included within the limits of all the former *Places*, it is from this relation that those *mediate Places* also are called each of them *my Place*, tho' the least among them so far exceed my magnitude. To apply this to *TIME*. The *Present Century* is present in the *present Year*; that, in the *present Month*; that, in the *present Day*; that, in the *present Hour*; that, in the *present Minute*. It is thus by circumscription within circumscription that we arrive at *THAT REAL AND INDIVISIBLE INSTANT*, which by being itself the *very Essence of the Present* diffuses *PRESENCE* throughout all

mination, is divisible and extended. But if C.VII.  
 so, then whenever we suppose a definite   
 Time, even though it be a Time present, it  
 must needs have a Beginning, a Middle,  
 and an End. And so much for TIME.

Now from the above doctrine of TIME,  
 we propose by way of Hypothesis the fol-  
 lowing Theorie of TENSES.

THE TENSES are used to mark Present,  
 Past, and Future Time, either indefinitely

I 4

with-


all even the largest of Times, which are found to in-  
 clude it within their respective limits. Nicephorus Blem-  
 mides speaks much to the same purpose. Ἐνεσῶς ἔν  
 χρόνος ἐστὶν ὁ ἐφ' ἑκάτερα παρακείμενος τῷ κυρίως  
 NTN· χρόνος μερικὸς, ἐκ παρεληλυθότος καὶ μέλλοντος  
 συνεχῶς, καὶ διὰ τὴν πρὸς τὸ κυρίως NTN γειννίασιν,  
 NTN λεγόμενος καὶ αὐτός. PRESENT TIME there-  
 fore is that which adjoins to the REAL NOW or IN-  
 STANT on either side, being a limited Time made up of  
 Past and Future, and from its vicinity to that REAL  
 Now said to be Now also itself. Ἐπίλ. φυσικῆς Κεφ. θ'.  
 See also Arist. Physic. L. VI. c. 2, 3, &c.

C.VII. without reference to any Beginning, Middle, or End; or else *definitely*, in reference to such distinctions.

IF *indefinitely*, then have we THREE TENSES, an Aorist of the Present, an Aorist of the Past, and an Aorist of the Future. If *definitely*, then have we three Tenses to mark the *Beginnings* of these three Times; three, to denote their *Middles*; and three to denote their *Ends*; in all NINE.

THE three first of these Tenses we call the Inceptive Present, the Inceptive Past, and the Inceptive Future. The three next, the Middle Present, the Middle Past, and the Middle Future. And the three last, the Completive Present, the Completive Past, and the Completive Future.

AND thus it is, that the TENSES in their natural number appear to be TWELVE;  
*three*

three to denote *Time absolute*, and nine to C.VII.  
denote it *under its respective distinctions*. 

## Aorist of the Present.

Γράφω. *Scribo*. I write.

## Aorist of the Past.

Ἐγραψα. *Scripti*. I wrote.

## Aorist of the Future.

Γράψω. *Scribam*. I shall write.

## Inceptive Present.

Μέλλω γράφειν. *Scripturus sum*. I am going to write.

## Middle or extended Present.

Τυγχάνω γράφων. *Scribo* or *Scribens sum*. I am writing.

## Completive Present.

Γέγραφα. *Scripti*. I have written.

## Inceptive Past.

Ἐμελλον γράφειν. *Scripturus eram*. I was beginning to write.

Middle

## C.VII.

## Middle or extended Past.

Ἐγραφεῖν or ἐτύγγανον γράφειν. *Scribebam.*  
I was writing.

## Completive Past.

Ἐγεγράφεῖν. *Scripseram.* I had done  
writing.

## Inceptive Future.

Μελλήσω γράφειν. *Scripturus ero.* I  
shall be beginning to write.

## Middle or extended Future.

Ἐσομαι γράφων. *Scribens ero.* I shall  
be writing.

## Completive Future.

Ἐσομαι γεγραφώς. *Scripsero.* I shall  
have done writing.

IT is not to be expected that the above  
Hypothesis should be justified through all  
instances in every language. It fares with  
Tenses,

Tenses, as with other affections of speech; C. VII.  
 be the Language upon the who'e ever so  
 perfect, much must be left, in defiance of  
 all analogy, to the harsh laws of mere  
 authority and chance.

It may not however be improper to inquire, what traces may be discovered in favour of this system, either in languages themselves, or in those authors who have written upon this part of Grammar, or lastly in the nature and reason of things.

In the first place, as to AORISTS. *Aorists* are usually by Grammarians referred to the *Past*; such are ἦλθον, *I went*; ἔπεσον, *I fell*, &c. We seldom hear of them in the *Future*, and more rarely still in the *Present*. Yet it seems agreeable to reason, that wherever Time is signified without any farther circumscription, than that of Simple present, past, or future, the Tense is AN AORIST.

THUS

## C.VII.

THUS Milton,

*Millions of spiritual creatures WALK the  
earth*

*Unseen, both when we wake, and when  
we sleep.* P. L. IV. 277.

Here the verb (WALK) means not that they were walking *at that instant only*, when Adam spoke, but *ἀόριστως* indefinitely, take any instant whatever. So when the same author calls *Hypocrisy*,

——*the only Evil, that WALKS  
Invisible, except to God alone,*

the Verb (WALKS) hath the like *aoristical* or *indefinite application*. The same may be said in general of all Sentences of the *Gnomologic* kind, such as

*Ad pœnitendum PROPERAT, cito qui  
judicat.*

*Avarus, nisi cum moritur, nil recte  
FACIT, &c.*

ALL

ALL these Tenses are so many AORISTS OF THE PRESENT. C.VII.

*Gnomologic* Sentences after the same manner make likewise AORISTS OF THE FUTURE.

*Tu nihil ADMITTES in te, formidine  
pœnæ.* Hor.

So too *Legislative* Sentences, *Thou SHALT not kill, Thou SHALT not steal,* &c. for this means no one *particular* future Time, but is a prohibition extended *indefinitely* to every part of Time future (*b*).

WE

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(*b*) The *Latin* Tongue appears to be more than ordinarily deficient, as to the article of *Aorists*. It has no peculiar Form even for an *Aorist* of the *Past*, and therefore (as *Priscian* tells us) the *Præteritum* is forced to do the double duty both of *that Aorist*, and of the *perfect Present*, its application in particular instances being to be gathered from the Context. Thus

C.VII. WE pass from *Acristis*, to THE INCEP-  
TIVE TENSES.

THESE may be found in part supplied (like many other Tenses) by verbs auxiliary. ΜΕΛΛΩ γράψω. *Scripturus sum*. I AM GOING to write. But the *Latins* go farther, and have a species of Verbs, derived from others, which do the duty of these Tenses, and are themselves for that reason called *Inchoatives* or *Inceptives*. Thus from *Caleo*, *I am warm*, comes *Calesco*, *I begin to grow warm*; from *Tumeo*, *I swell*, comes *Tumescō*, *I begin to swell*. These *Inchoative* Verbs are so peculiarly appropriated to the *Beginnings* of Time, that they are defective as to all Tenses, which denote it in its *Completion*, and there-

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it is that *FECI* means (as the same author informs us) both *πεποίηκα* and *ἐποίησα*, *I have done it*, and *I did it*; *VIDI* both *ἑώρακα* and *εἶδον*, *I have just seen it*, and *I saw it once*. *Prisc. Gram. L. VIII. p. 814, 838. Edit. Putsch.*

therefore have neither *Perfectum*, *Plus quam-perfectum*, or *Perfect Future*. There is likewise a species of Verbs called in *Greek* Ἐφετικά, in *Latin* *Desiderativa*, the *Desideratives* or *Meditatives*, which if they are not strictly *Inceptives*, yet both in *Greek* and *Latin* have a near affinity with them. Such are πολεμῶ, *Bellaturio*, *I have a desire to make war*; βρωῶ, *Efurio*, *I long to eat* (i). And so much for THE INCEPTIVE TENSES.

C.VII.

THE two last orders of Tenses which remain, are those we called (k) THE MIDDLE TENSES (which express Time as *extended* and

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(i) As all *Beginnings* have reference to what is *future*, hence we see how properly these Verbs are formed, the *Greek* ones from a future Verb, the *Latin* from a future Participle. From πολεμήσω and βρώσω come πολεμῶ and βρωῶ; from *Bellaturus* and *Efurus* come *Bellaturio* and *Efurio*. See *Macrobiius*, p. 691. Ed. Var. εἰ πάντο γέ με νῦν δὴ ΓΕΛΑΣΣΕΙΟΝΤΑ εἰποίησας γελάσαι. Plato in *Phædone*.

(k) Care must be taken not to confound these *middle* Tenses, with the Tenses of those Verbs, which bear the same name among Grammarians.

C.VII. and *passing*) and the PERFECT or COMPLETIVE, which exprefs its *Completion* or *End*.

Now for thefe the authorities are many. They have been acknowledged already in the ingenious *Accidence* of Mr. *Hoadly*, and explained and confirmed by Dr. *Samuel Clarke*, in his rational edition of *Homer's Iliad*. Nay, long before either of thefe, we find the fame fcheme in *Scaliger*, and by him (1) afcribed to † *Grocinus*, as its author. The learned *Gaza* (who

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(1) *Ex his percipimus Grocinum acutè admodum Tempora diviſiſſe, ſed minus commodè. Tria enim conſtituit, ut nos, ſed quæ bifariam ſecat, Perfectum & Imperfectum: ſic, Præteritum imperfectum, Amabam: Præteritum perfectum, Amaveram. Rectè ſanè. Et Præſens imperfectum, Amo. Rectè hætenus; continuat enim amorem, neque abſolvit. At Præſens perfectum, Amavi: quis hoc dicat? — De Futuro autem ut non malè ſentit, ita controversum eſt. Futurum, inquit, imperfectum, Amabo: Perfectum, Amavero. Non malè, inquam: ſignificat enim Amavero, amorem futurum & abſolutum iri: Amabo perfectionem nullam indicat. De Cauſ. Ling. Lat. c. 113.*

† His Name was *William Grocin*, an *Engliſhman*, contemporary with *Erasmus*, and celebrated for his learning. He went to *Florence* to ſtudy under *Landin*, and was Profeſſor at *Oxford*. *Spec. Lit. Flor.* p. 205.

(who was himself a *Greek*, and one of the ablest restorers of that language in the western world) characterizes the Tenses in nearly the same manner (*m*). What *Apollonius* hints, is exactly consonant (*n*). C.VII.

*Priscian*

(*m*) The PRESENT TENSE (as this Author informs us in his excellent Grammar) denotes τὸ ἐνεσάμενον καὶ ἀτελές, *that which is now Instant and incomplete*; THE PERFECTUM, τὸ παρεληλυθὸς ἄρτι, καὶ ἐντελές τῷ ἐνεσῶτος, *that which is now immediately past, and is the Completion of the Present*; THE IMPERFECTUM, τὸ παραλειπόμενον καὶ ἀτελές τῷ παρωχημένῳ, *the extended and incomplete part of the Past*; and THE PLUS-QUAM-PERFECTUM, τὸ παρεληλυθὸς πάλαι, καὶ ἐντελές τῷ παρκαίμενῳ, *that which is past long ago, and is the completion of the præteritum.* Gram. L. IV.

(*n*) Ἐντεῦθεν δὲ πειθόμεθα, ὅτι τὸ παρκαίμενῳ συντέλειαν σημαίνει ὁ παρκαίμενος, τὴν γε μὴν ἐνεσῶσαν—Hence we are persuaded that the Perfectum doth not signify the completion of the Past, but PRESENT COMPLETION. *Apollon.* L. III. c. 6. The Reason, which persuaded him to this opinion, was the application and use of the Particle ἄν, of which he was then treating, and which, as it denoted *Potentiality* or *Contingence*, would assort (he says) with any of the passing, extended, and incomplete Tenses, but never with this PERFECTUM, because this implied such a *complete and indefeasible existence*, as never to be qualified into the nature of a *Contingent*.

C.VII. *Priscian* too advances the same doctrine from the *Stoics*, whose authority we esteem greater than all the rest, not only from the more early age when they lived, but from their superior skill in Philosophy, and their peculiar attachment to *Dialectic*, which naturally led them to great accuracy in these *Grammatical Speculations* (o).

BEFORE

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(o) By these Philosophers the *vulgar present Tense* was called THE IMPERFECT PRESENT, and the *vulgar Præteritum*, THE PERFECT PRESENT, than which nothing can be more consonant to the system that we favour. But let us hear *Priscian*, from whom we learn these facts. PRÆSENS TEMPUS proprie dicitur, cujus pars jam præteriit, pars futura est. Cum enim Tempus, fluvii more, instabili volvatur cursu, vix punctum habere potest in præsentī, hoc est, in instanti. Maxima igitur pars ejus (sicut dictum est) vel præteriit vel futura est.—Unde STOICI jure HOC TEMPUS PRÆSENS etiam IMPERFECTUM vocabant (ut dictum est) eo quod prior ejus pars, quæ præteriit, transacta est, deest autem sequens, id est, futura. Ut si in medio versu dicam, scribo versum, prioris ejus parte scriptâ; cui adhuc deest extrema pars, præsentī utor verbo, dicendo, scribo versum: sed IMPERFECTUM est, quod deest adhuc versui, quod scribatur.—Ex eodem igitur Præsentī nascitur etiam Perfectum. Si enim ad finem perveniat inceptum, statim utimur PRÆTERITO PERFECTO; continuo enim, scripto ad finem versu, dico, scripsi versum.—And soon after speaking of the Latin  
Per-

BEFORE we conclude, we shall add a C.VII.  
 few miscellaneous observations, which  
 will be more easily intelligible from the  
 hypothesis here advanced, and serve with-  
 al to confirm its truth.

AND first, the *Latins* used their *Præteritum Perfectum* in some instances after a very peculiar manner, so as to imply the very reverse of the verb in its natural signification. Thus, *VIXIT*, signified, is DEAD; *FUIT*, signified, NOW IS NOT, IS NO MORE. It was in this sense that *Cicero* addressed the People of *Rome*, when he had put to death the leaders in the *Catalinarian* Conspiracy. He appeared in the  
K 2                      Forum,

*Perfectum*, he says—*sciendum tamen, quod Romani PRÆTERITO PERFECTO non solum in re modo completa utuntur, (in quo vim habet ejus, qui apud Græcos παρὰ κείμενος vocatur, quem Stoici ΤΕΛΕΙΟΝ ΕΝΕΣΤΩΤΑ nominaverunt) sed etiam pro 'Αορίστῃ accipitur, &c. Lib. VIII. p. 812, 813, 814.*

C.VII. Forum, and cried out with a loud voice,  
 \* VIXERUNT. So *Virgil*,

—— || FUIMUS *Troes*, FUT *Ilium* &  
*ingens*

*Gloria Dardanidum*—— Æn. II.

And

\* So among the *Romans*, when in a Cause all the Pleaders had spoken, the Cryer used to proclaim DIXERUNT, i. e. *they have done speaking*. Afcon. Pæd. in Verr. II.

|| So *Tibullus* speaking of certain Prodigies and evil Omens.

*Hæc fuerint olim. Sed tu, jam mitis, Apollo,  
 Prodigia indomitæ merge sub æquoribus.*

Eleg. II. 5. ver. 19.

*Let these Events HAVE BEEN in days of old;—by Implication therefore—But HENCEFORTH let them be no more.*

So *Eneas* in *Virgil* prays to *Phæbus*.

*Hæc Trojana tenus fuerit fortuna secuta.*

*Let Trojan Fortune (that is, adverse, like that of Troy, and its inhabitants,) HAVE so far FOLLOWED us. By implication therefore, but let it follow us no farther, Here let it end, Hic sit Finis, as Servius well observes in the place.*

In which instances, by the way, mark not only the force of the *Tense*, but of the *Mood*, the PRECATIVE or IMPERATIVE, not in the *Future* but in the PAST. See p. 154, 155, 156.

And again,

C. VII.

——*Locus Ardea quondam*

*Dictus avis, & nunc magnum manet  
Ardea nomen,*

\* *Sed fortuna* FUIT— Æn. VII.

THE reason of these significations is derived from THE COMPLETIVE POWER of the Tense here mentioned. We see that the periods of Nature, and of human affairs, are maintained by the reciprocal succession of *Contraries*. It is thus with Calm and Tempest; with Day and Night; with Prosperity and Adversity; with Glory and Ignominy; with Life and Death. Hence then; in the instances above, the *completion* of one contrary is put for the *commencement* of the other, and to say, HATH LIVED, or, HATH BEEN, has the same meaning with, IS DEAD, or, IS NO MORE.

K 3

IT

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\* *Certus in hospitibus non est amor; errat, ut ipsi:*

*Cumque nihil speres firmitus esse, FUIT.*

Epist. Ovid. Helen. Paridi. ver. 190.

*Sive erimus, seu nos Fata FUISSE volent.*

Tibull. III. 5. 32.

C.VII. It is remarkable in \* *Virgil*, that he frequently joins in the same sentence this complete and perfect Present with the extended and passing Present; which proves that he considered the two, as belonging to the same species of *Time*, and therefore naturally formed to co-incide with each other.

——*Tibi jam brachia contrahit ardens  
Scorpius, & cæli justâ plus parte relinquit.*

G. I.

*Terra tremit; fugere feræ——* G. I.

*Præsertim si tempestas a vertice sylvis  
Incubuit, glomeratque ferens incendia  
ventus.* G. II.

——*illâ noto citius, volucrique sagittâ,  
Ad terram fugit, & portu se condidit  
alto.* Æn. V.

IN

\* See also *Spenser's Fairy Queen*, B. I. C. 3.  
St. 19. C. 3. St. 39. C. 8. St. 9

*He hath his Shield redeem'd, and forth his Sword  
he draws.*

IN the same manner he joins the same C.VII.  
 two modifications of *Time in the Past*,  
 that is to say, the *complete* and *perfect*  
 Past with the *extended* and *passing*.

—Inruerant *Danai*, & *tectum omne*  
*tenebant.* ÆN. II.

*Tris imbris torti radios, tris nubis aquosæ*  
*Addiderant, rutili tris ignis, & alitis*  
*austri.*

*Fulgores nunc terrificos, sonitumque me-*  
*tumque*

*Miscebant operi, flammisque sequacibus*  
*iras (p).* ÆN. VIII.

As

(p) The Intention of *Virgil* may be better seen, in rendering one or two of the above passages into *English*.

—*Tibi jam brachia contrahit ardens*  
*Scorpius, & cæli jussu plus parte reliquit.*

*For thee the scorpion* IS NOW CONTRACTING *his claws,*  
*and HATH ALREADY LEFT thee more than a just por-*  
*tion of Heaven.* The Poet, from a high strain of poetic  
 adulation, supposes the scorpion so desirous of admit-  
 ting *Augustus* among the heavenly signs, that though  
 he has already made him more than room enough, yet

C.VII. As to the IMPERFECTUM, it is sometimes employed to denote what is *usual* and *customary*. Thus *surgebat* and *scribebat* signify not only, *he WAS rising, he WAS writing*, but upon occasion they signify, *he USED to rise, he USED to write*. The reason of this is, that whatever is *customary*, must be something which has been *frequently repeated*. But what has been *frequently repeated*, must needs require an *Extension of Time past*, and thus we fall insensibly into the TENSE here mentioned.

AGAIN,

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he *still continues* to be making him more. Here then we have two acts, one *perfect*, the other *pending*, and hence the use of the two different Tenses. Some editions read *relinquit*; but *relinquit* has the authority of the celebrated *Medicean* manuscript.

—— *Illa noto citius, volucrique sagittâ,  
Ad terram fugit, & portu se condidit alto.*

The ship, quicker than the wind, or a swift arrow, CONTINUES FLYING to land, and IS HID within the lefty barbour. We may suppose this Harbour, (like many others) to have been surrounded with high Land. Hence the Vessel, immediately on entering it, was completely hid from those spectators, who had gone out

to

AGAIN, we are told by *Pliny* (whose C.VII.  
 authority likewise is confirmed by many  
 gems and marbles still extant) that the  
 ancient painters and sculptors, when they  
 fixed their names to their works, did it  
*pendenti titulo, in a suspensive kind of In-*  
*scription*, and employed for that purpose  
 the Tense here mentioned. It was Ἀπελ-  
 λῆς ἐποίει, *Apelles faciebat*, Πολύκλειτος  
 ἐποίει, *Polycletus faciebat*, and never ἐποίησε  
 or *fecit*. By this they imagined that they  
 avoided the shew of arrogance, and had in  
 case of censure an apology (as it were) pre-  
 pared, since it appeared from the work it-  
 self, that *it was once indeed in hand*, but no  
 pretension that *it was ever finished* (q).

IT

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to see the Ship-race, but yet might *still continue sail-*  
*ing towards the shore within.*

——Inruerant *Danai*, & *testum omne* tenebant.

*The Greeks* HAD ENTERED and WERE THEN POS-  
 SESSING the whole House; as much as to say, *they had*  
*entered, and that was over*, but their Possession *con-*  
*tinued still.*


(q) *Plin. Nat. Hist. L. I.* The first Printers (who  
 were most of them Scholars and Critics) in imitation of  
 the

C.VII. It is remarkable that the very manner, in which the *Latins* derive these Tenses from one another, shews a plain reference to the system here advanced. From the *passing Present* come the *passing Past* and *Future*. *Scribo, Scribebam, Scribam*. From the *perfect Present* come the *perfect Past*, and *Future*. *Scripsi, scripsisti, scripsit, scripsimus, scripsistis, scripserunt, scripseritis, scripserint*. And so in all instances, even where the verbs are irregular, as from *Fero* come *Ferebam* and *Feram*; from *Tuli* come *Tuleram* and *Tulero*.

WE shall conclude by observing, that the ORDER of the Tenses, as they stand ranged by the old Grammarians, is not a fortuitous Order, but is consonant to our perceptions, in the recognition of Time, according to what we have explained already

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the antient Artists used the same Tense. *Excudebat H. Stephanus. Excudebat Guil. Morelius. Absolvebat Joan. Benenatus*, which has been followed by Dr. Taylor in his late valuable edition of *Demosthenes*.

ready (*r*). Hence it is, that the *Present Tense* stands first; then *the Past Tenses*; and lastly *the Future*. C.VII. 

AND now, having seen what authorities there are for Aorists, or those Tenses, which denote Time *indefinitely*; and what for those Tenses, opposed to Aorists, which mark it *definitely*, (such as the Inceptive, the Middle, and the Compleitive) we here finish the subject of TIME and TENSES, and proceed to consider THE VERB IN OTHER ATTRIBUTES, which it will be necessary to deduce from other principles.

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(*r*) See before p. 109, 110, 111, 112, 113. Scaliger's observation upon this occasion is elegant.—*Ordo autem (Temporum scil.) aliter est, quam natura eorum. Quod enim præterit, prius est, quam quod est, itaque primo loco debere poni videbatur. Verum, quod primo quoque tempore offertur nobis, id creat primas species in animo: quamobrem Præteritum Tempus primum locum occupavit; est enim commune omnibus animalibus. Præteritum autem iis tantum, quæ memoriâ prædita sunt. Futurum verò etiam paucioribus, quippe quibus datum est prudentiæ officium. De Caus. Ling. Lat. c. 113. See also Seneca Epist. 124. Mutum animal sensu comprehendit præsentia; præteritorum, &c.*

CHAP.

## C H A P. VIII.

*Concerning Modes.*

C.VIII. **W**E have observed already (a) that the Soul's leading powers are those of *Perception* and those of *Volition*, which words we have taken in their most comprehensive acceptation. We have observed also, that *all Speech or Discourse* is a *publishing* or exhibiting some part of our soul, either a certain *Perception*, or a certain *Volition*. Hence then, according as we exhibit it either in *a different part*, or after *a different manner*, hence I say the variety of **MODES** or **MOODS** (b).

IF

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(a) See Chapter II.

(b) Gaza defines a Mode exactly consonant to this doctrine. He says it is — *ἐλάττωμα, ἢ ἐν πλάττω ψυχῆς, διὰ φωνῆς συμπαιόμενον*—*a Volition or affection of the Soul, signified through some Voice, or Sound articulate*. Gram. L. IV. As therefore this is the nature of Modes, and Modes belong to Verbs, hence

it

IF we simply *declare*, or *indicate* something to be, or not to be, (whether a Perception or Volition) it is equally the same) this constitutes that Mode called the DECLARATIVE or INDICATIVE. C.VIII.

### A Perception.

—Nosco *crinis, incanaque menta*  
*Regis Romani*—— Virg. *Æn.* VI.

### A Volition.

*In nova* FERT ANIMUS *mutatas dicere*  
*formas*  
*Corpora*—— Ovid. *Metam.* I.

IF we do not strictly assert, as of something absolute and certain, but as of something *possible* only, and in the number of

Con-

it is Apollonius observes—τοῖς ῥήμασιν ἐξασπέρως παρέρχεται ἡ ψυχικὴ διάθεσις—the Soul's disposition is in an eminent degree attached to Verbs. De Synt. L. III. c. 13. Thus too Priscian: *Modi sunt diversæ INCLINATIONES ANIMI, quas varia consequitur DECLINATIO VERBI.* L. VIII. p. 822.

C.VIII. *Contingents*, this makes that Mode, which Grammarians call the POTENTIAL; and which becomes on such occasions the leading Mode of the sentence.

*Sed tacitus pasci si posset Corvus, HA-*

BERET

*Plus dapis, &c.*

Hor.

YET sometimes it is not the leading Mode, but only *subjoined* to the Indicative. In such case, it is mostly used to denote the *End*, or *final Cause*; which End, as in human Life it is always a Contingent, and may never perhaps happen in despite of all our foresight, is therefore exprest most naturally by the Mode here mentioned. For example,

*Ut JUGULENT homines, surgunt de nocte  
latrones.*

HOR.

*Thieves rise by night, that they may cut  
mens throats.*

HERE

HERE that they *rise*, is *positively asserted* C.VIII.  
 in the *Declarative* or *Indicative* Mode ;  
 but as to their *cutting mens throats*, this  
 is only delivered *potentially*, because how  
 truly soever it may be the *End* of their  
 rising, it is still but a *Contingent*, that may  
 never perhaps happen. This Mode, as  
 often as it is in this manner subjoined, is  
 called by Grammarians not the Potential,  
 but THE SUBJUNCTIVE.

BUT it so happens, in the constitution  
 of human affairs, that it is not always  
 sufficient merely *to declare* ourselves to  
 others. We find it often expedient, from  
 a consciousness of our inability, to address  
 them after a manner more interesting to  
 ourselves, whether to have *some Percep-*  
*tion informed*, or *some Volition gratified*.  
 Hence then new Modes of speaking ; if  
 we *interrogate*, it is the INTERROGA-  
 TIVE MODE ; if we *require*, it is the RE-  
 QUISITIVE. Even the Requisite itself  
 hath its *subordinate Species* : With respect  
 to inferiors, it is an IMPERATIVE MODE ;  
 § with

C.VIII. with respect to equals and superiors, it is  
 a PRECATIVE or OPTATIVE \*.

AND thus have we established a variety of Modes; the INDICATIVE or DECLARATIVE, *to assert what we think certain*; the POTENTIAL, *for the Purposes of whatever we think Contingent*; THE INTERROGATIVE, *when we are doubtful, to procure us Information*; and THE REQUISITIVE, *to assist us in the gratification of our Volitions*. The Requisite too appears under two distinct Species, either as it is IMPERATIVE to inferiors, or PRECATIVE to superiors (c).

As

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\* It was the confounding of this Distinction, that gave rise to a Sophism of *Protagoras*. *Homer* (says he) in beginning his *Iliad* with—*Sing, Muse, the Wrath*,—when he thinks to *pray*, in reality *commands*. ἐὺχέσθαι οἷον ἐντάλλει. *Aristot. Poet. c. 19.* The Solution is evident from the Division here established, the Grammatical Form being in both cases the same.

(c) The Species of *Modes* in great measure depend on the Species of *Sentences*. The *Stoics* increased the number of *Sentences* to beyond the *Peripatetics*. Besides those mentioned in Chapter II. Note (b) they had

+

many


As therefore all these several Modes C.VIII.  
 have their foundation in nature, so have }  
 certain

many more, as may be seen in *Ammonius de Interpret.* p. 4. and *Diogenes Laertius*, L. VII. 66. The Peripatetics (and it seems too with reason) considered all these additional Sentences as included within those, which they themselves acknowledged, and which they made to be five in number, the Vocative, the Imperative, the Interrogative, the Precative, and the Assertive. There is no mention of a *Potential* Sentence, which may be supposed to co-incide with the Assertive, or Indicative. The Vocative (which the Peripatetics called the εἶδος κλητικόν, but the Stoics more properly προσαγορευτικόν) was nothing more than the Form of address in point of names, titles, and epithets, with which we apply ourselves one to another. As therefore it seldom included any Verb within it, it could hardly contribute to form a verbal Mode. *Ammonius* and *Boethius*, the one a *Greek* Peripatetic, the other a *Latin*, have illustrated the Species of Sentences from *Homer* and *Virgil*, after the following manner.

Ἀλλὰ τῷ λόγῳ πέντε εἶδῶν, τῷ τε ΚΛΗΤΙΚΟΥ, ὡς  
 τὸ, ὦ μάκαρ Ἀτρείδην——  
 καὶ τῷ ΠΡΟΣΤΑΚΤΙΚΟΥ, ὡς τὸ,  
 Βάσκ' ἴθι, Ἴρι ταχεῖα——

L

καὶ

C.VIII.  certain marks or signs of them been introduced into languages, that we may be enabled

καὶ τῷ ἙΡΩΤΗΜΑΤΙΚΟΥ, ὡς τὸ,

Τίς, πόθεν εἰς ἀνδρῶν;—

καὶ τῷ ἙΥΚΤΙΚΟΥ, ὡς τὸ,

Ἄι γὰρ Ζεῦ τε πάτερ—

καὶ ἐπὶ τέτοις, τῷ ἈΠΟΦΑΝΤΙΚΟΥ, καθ' ὃν ἀποφαινόμεθα περὶ ὅτου ἐν τῶν πραγμάτων, οἷον

—Θεοὶ δέ τε πάντα ἴσασιν—

καὶ περὶ παντός, &c. Εἰς τὸ περὶ Ἑρμ. p. 4.

Boethius's Account is as follows. *Perfectarum vero Orationum partes quinque sunt: DEPRECATIVA, ut, Jupiter omnipotens, precibus si flecteris ullis, Da deinde auxilium, Pater, atque hæc omina firma.*

IMPERATIVA, ut,

*Vade age, Nate, voca Zephyros, & labere pennis,*

INTERROGATIVA, ut,

*Dic mihi, Damæta, cujus pecus?*—

VOCATIVA, ut,

*O! Pater, O! hominum rerumque æterna potestas.*

ENUNTIATIVA, in quâ *Veritas vel Falsitas invenitur, ut, Principio arboribus varia est natura creandis.*

Boeth. in Lib. de Interp. p. 291.

In

enabled by our discourse to signify them, C.VIII.  
 one to another. And hence those various }  
 MODES or MOODS, of which we find in  
 common Grammars so prolix a detail, and  
 which are in fact no more than “so many  
 “ *literal* Forms, intended to express these  
 “ *natural* Distinctions” (d).

ALL

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In *Milton* the same Sentences may be found, as follows. THE PRECATIVE,

—*Universal Lord! be bounteous still*  
*To give us only Good—*

THE IMPERATIVE,

*Go then, Thou mightiest, in thy Father's might.*

THE INTERROGATIVE,

*Whence, and what art thou, execrable Shape?*

THE VOCATIVE,

—*Adam, earth's hallow'd Mold,*  
*Of God inspir'd—*

THE ASSERTIVE or ENUNCIATIVE,


*The conquer'd also and enslav'd by war*  
*Shall, with their freedom lost, all virtue lose.*

(d) The *Greek* Language, which is of all the most  
 elegant and complete, expresses these several Modes;

C.VIII. ALL these MODES have this in common, that they exhibit some way or other the

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and all distinctions of Time likewise, by an adequate number of Variations in each particular Verb. These Variations may be found, some at the beginning of the Verb, others at its ending, and consist for the most part either in *multiplying* or *diminishing* the number of Syllables, or else in *lengthening* or *shortening* their respective Quantities, which two methods are called by Grammarians the *Syllabic* and the *Temporal*. The *Latin*, which is but a Species of *Greek* somewhat debased, admits in like manner a large portion of those Variations, which are chiefly to be found at the Ending of its Verbs, and but rarely at their Beginning. Yet in its Deponents and Passives it is so far defective, as to be forced to have recourse to the *Auxiliar*, *sum*. The modern Languages, which have still fewer of those Variations, have been necessitated all of them to assume two Auxiliars at least, that is to say, those which express in each Language the Verbs, *Have*, and *Am*. As to the *English* Tongue, it is so poor in this respect, as to admit no Variation for Modes, and only one for Time, which we apply to express an Aorist of the Past. Thus from *Write* cometh *Wrote*; from *Give*, *Gave*; from *Speak*, *Spake*, &c. Hence to express Time, and Modes, we are compelled to employ no less than seven Auxiliars, viz. *Do*, *Am*, *Have*, *Shall*, *Will*, *May*, and *Can*; which we use sometimes singly,

the SOUL and its AFFECTIONS. Their C.VIII.  
 Peculiarities and Distinctions are in part,   
 as follows.

THE REQUISITIVE and INTERROGATIVE MODES are distinguished from *the Indicative and Potential*, that whereas these *last seldom call for a Return*, to the two former it is *always necessary*.

IF we compare THE REQUISITIVE MODE with THE INTERROGATIVE, we shall find these also distinguished, and that not only in the *Return*, but in other Peculiarities.

L 3

*The*


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as when we say, *I am writing, I have written*; sometimes two together, as, *I have been writing, I should have written*; sometimes no less than three, as *I might have been lost, he could have been preserved*. But for these, and all other speculations, relative to the *Genius* of the *English* Language, we refer the reader, who wishes for the most authentic information, to that excellent Treatise of the learned Dr. *Lowth*, intitled, *A short Introduction to English Grammar*.

C.VIII. *The Return to the Requisite is sometimes made in Words, sometimes in Deeds.*  
 To the request of *Dido* to *Eneas*—

——*a primâ dic, hospes, origine nobis*  
*Insidias Danâum*——

the proper Return was in *Words*, that is, in an historical Narrative. To the Request of the unfortunate Chief——*date obolum Belisario*——the proper Return was in a Deed, that is, in a charitable Relief. But with respect to the *Interrogative*, the Return is necessarily made in *Words* alone, in Words, which are called a *Response* or *Answer*, and which are always actually or by implication some *definitive assertive Sentence*. Take Examples. *Whose Verses are these?*——the Return is a Sentence——*These are Verses of Homer.* *Was Brutus a worthy Man?*——the Return is a Sentence——*Brutus was a worthy Man.*

AND hence (if we may be permitted to digress) we may perceive the near  
 affinity

affinity of this *Interrogative* Mode with C.VIII. the *Indicative*, in which last its Response or Return is mostly made. So near indeed is this Affinity, that in these two Modes alone the Verb retains the same Form (*e*), nor are they otherwise distinguished, than either by the Addition or Absence of some small particle, or by some minute change in the collocation of the words, or sometimes only by a change in the Tone, or Accent (*f*).

BUT


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(*e*) Ἦγε ἔν προκειμένη ὀριστικῇ ἔγκλισις, τὴν ἐγκειμένην κατάφασιν ἀποβάλλουσα, μεθίσταται τῇ καλεῖσθαι ὀριστικὴ—ἀναπληρωθεῖσα δὲ τῆς καταφάσεως, ὑποσέφει εἰς τὸ εἶναι ὀριστικὴ. *The Indicative Mode, of which we speak, by laying aside that Assertion, which by its nature it implies, quits the name of Indicative—when it re-assumes the Assertion, it returns again to its proper Character.* Apoll. de Synt. L. III. c. 21. *Theodore Gaza says the same, Introd. Gram. L. IV.*

(*f*) It may be observed of the INTERROGATIVE, that as often as the *Interrogation* is simple and definite, the Response may be made in almost the same Words,

L 4

by

C.VIII.  BUT to return to our comparison between the *Interrogative* Mode and the *Requisitive*.

THE

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by converting them into a sentence affirmative or negative, according as the Truth is either one or the other. For example—*Are these Verses of Homer?*—Response—*These Verses are of Homer.* *Are these Verses of Virgil?*—Response—*Those are not Verses of Virgil.* And here the Artists of Language, for the sake of brevity and dispatch, have provided two Particles, to represent all such Responses; YES, for all the affirmative; NO, for all the negative.

But when the *Interrogation* is *complex*, as when we say—*Are these Verses of Homer, or of Virgil?*—much more, when it is *indefinite*, as when we say in general—*Whose are these Verses?*—we cannot then respond after the manner above mentioned. The Reason is, that no Interrogation can be answered by a simple *Yes*, or a simple *No*, except only those, which are themselves so simple, as of two possible answers to admit only one. Now the least complex Interrogation will admit of four Answers, two affirmative, two negative, if not perhaps of more. The reason is; a complex Interrogation cannot consist of less than two simple ones; each of which may be separately affirmed and separately

THE INTERROGATIVE (in the language of Grammarians) has all *Persons* of

C.VIII.

rately denied. For instance—*Are these Verses* Homer's, or Virgil's? (1.) *They are Homer's*—(2.) *They are not Homer's*—(3.) *They are Virgil's*—(4.) *They are not Virgil's*—we may add, (5.) *They are of neither*. The indefinite Interrogations go still farther; for these may be answered by infinite affirmatives, and infinite negatives. For instance—*Whose are these Verses?* We may answer affirmatively—*They are* Virgil's, *They are* Horace's, *They are* Ovid's, &c.—or negatively—*They are not* Virgil's, *They are not* Horace's, *They are not* Ovid's, and so on, either way, to infinity. How then should we learn from a single *Yes*, or a single *No*, which particular is meant among infinite Possibles? These therefore are Interrogations which must be always answered by a *Sentence*. Yet even here Custom has consulted for Brevity, by returning for Answer only the *single essential characteristic Word*, and retrenching by an Ellipsis all the rest, which rest the Interrogator is left to supply from himself. Thus when we are asked—*How many right angles equal the angles of a triangle?*—we answer in the short monosyllable, *Two*; whereas, without the Ellipsis, the answer would have been—*Two right angles equal the angles of a triangle*.

The

C.VIII. of both *Numbers*. The REQUISITIVE or IMPERATIVE has no *first Person* of the *singular*, and that from this plain reason, that it is equally absurd in *Modes* for a person to *request* or *give commands* to himself, as it is in *Pronouns*, for the speaker to become *the subject of his own address* \*.

AGAIN, we may *interrogate* as to all *Times*, both *Present*, *Past*, and *Future*. *Who* WAS *Founder of Rome*? *Who* IS *King of China*? *Who* WILL DISCOVER *the Longitude*?—But *Intreating* and *Commanding* (which are the essence of the  
Re-


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The Antients distinguished these two Species of Interrogation by different names. The simple they called Ἑρώτημα, *Interrogatio*; the complex, πῶσμα, *Percontatio*. Ammonius calls the first of these Ἑρώτησις διαλεκτική; the other, Ἑρώτησις ποσματική. See *Am. in Lib. de Interpr.* p. 160. *Diag. Laert.* VII. 66. *Quintil. Inst.* IX. 2.

\* Sup. p. 74, 75.

*Requisitive Mode*) have a necessary respect to the *Future* (g) only. For indeed C.VIII.  
what

(g) *Apollonius's* Account of the Future, implied in all Imperatives, is worth observing. Ἐπὶ γὰρ μὴ γινόμενοις ἢ μὴ γεγενοῦσιν ἢ ΠΡΟΣΤΑΞΙΣ· τὰ δὲ μὴ γινόμενα ἢ μὴ γεγενότα, ἐπιτηδεύοντα δὲ ἔχοντα εἰς τὸ ἔσεσθαι, ΜΕΛΛΟΝΤΟΣ ἔσι. A COMMAND has respect to those things which either are not doing, or have not yet been done. But those things, which being not now doing, or having not yet been done, have a natural aptitude to exist hereafter, may be properly said to appertain to THE FUTURE. *De Syntaxi*, L. I. c. 36. Soon before this he says—Ἄπαντα τὰ προσακλικά ἐννευμένην ἔχει τὴν τῷ μέλλοντος διάθεσιν—χρηδὸν γὰρ ἐν ἴσῳ ἐστὶ τὸ, Ὁ ΤΥΡΑΝΝΟΚΤΟΝΗΣΑΣ ΤΙΜΑΣΘΩ, τῷ ΤΙΜΗΘΗΣΕΤΑΙ, κατὰ τὴν χρόνον ἔννοιαν· τῇ ἐκκλίσει διηλλαγὸς, καθὸ τὸ μὲν προσακλικόν, τὸ δὲ ὀριστικόν. All IMPERATIVES have a disposition within them, which respects THE FUTURE—with regard therefore to TIME, it is the same thing to say, LET HIM, THAT KILLS A TYRANT, BE HONoured, or, HE, THAT KILLS ONE, SHALL BE HONoured; the difference being only in the Mode, in as much as one is IMPERATIVE, the other INDICATIVE or Declarative. *Apoll. de Syntaxi*, L. I. c. 35. *Priscian* seems to allow Imperatives a share of *Present* Time, as well as *Future*. But if we attend, we shall find

C.VIII.  what have they to do with the present or the past, the natures of which are immutable and necessary?

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find his *Present* to be nothing else than an *immediate Future*, as opposed to a more distant one. *Imperativus vero Præsens & Futurum [Tempus] naturali quâdam necessitate videtur posse accipere. Ea etenim imperamus, quæ vel in præsentis statim volumus fieri sine aliqua dilatione, vel in futuro.* Lib. VIII. p. 806.

It is true the *Greeks* in their Imperatives admit certain Tenses of the Past, such as those of the *Perfectum*, and of the two *Aorists*. But then these Tenses, when so applied, either totally lose their *temporary* Character, or else are used to insinuate such a *Speed of execution*, that the deed should be (as it were) *done*, in the very instant when *commanded*. The same difference seems to subsist between our *English* Imperative, BE GONE, and those others of, GO, or BE GOING. The first (if we please) may be stiled the *Imperative of the Perfectum*, as calling in the very instant for the completion of our Commands: the others may be stiled *Imperatives of the Future*, as allowing a reasonable time to begin first, and finish afterward.

It is thus *Apollonius*, in the Chapter first cited, distinguishes between *σκαπίέτω τὰς ἀμπέλας*, *Go to digging the Vines*, and *σκαψάτω τὰς ἀμπέλας*, *Get the Vines dug*. The first is spoken (as he calls it) εἰς  
παράτασιν,

IT is from this connection of *Futurity* C.VIII. with *Commands*, that the *Future Indicative* is sometimes used for the *Imperative*, and that to say to any one, YOU SHALL DO THIS, has often the same force with the *Imperative*, DO THIS. So in the Decalogue—THOU SHALT NOT KILL—THOU SHALT NOT BEAR FALSE WITNESS

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παράτασιν, by way of *Extension*, or allowance of Time for the work; the second, εἰς συντελείωσιν, with a view to immediate Completion. And in another place, explaining the difference between the same Tenses, Σκᾶπτει and Σκάψον, he says of the last, εἰ μὲν τὸ μὴ γινόμενον προστάσσει, ἀλλὰ καὶ τὸ γινόμενον ἐν παρατάσει ἀπαγορεύει, that it not only commands something, which has not been yet done, but forbids also that, which is now doing in an *Extension*, that is to say, in a slow and lengthened progress. Hence, if a man has been a long while writing, and we are willing to hasten him, it would be wrong to say in Greek, ΓΡΑΦΕ, WRITE (for that he is now, and has been long doing) but ΓΡΑΨΟΝ, GET YOUR WRITING DONE; MAKE NO DELAYS. See *Apoll. L. III. c. 24.* See also *Macrobius de Diff. Verb. Græc. & Lat. p. 680. Edit. Varior. Latini non estimaverunt, &c.*

C.VIII. WITNESS — which denote (we know)  
 the strictest and most authoritative Com-  
 mands.


As to the POTENTIAL MODE, it is distinguished from all the rest, by its *subordinate* or *subjunctive* Nature. It is also farther distinguished from the *Requisitive* and *Interrogative*, by implying a kind of feeble and weak *Affertion*, and so becoming in some degree susceptible of Truth and Falshood. Thus, if it be said potentially, *This may be*, or, *This might have been*, we may remark without absurdity, *It is true*, or *It is false*. But if it be said, *Do this*, meaning, *Fly to Heaven*, or, *Can this be done?* meaning, *to square the Circle*, we cannot say in either case, *it is true* or *it is false*, though the Command and the Question are about things impossible. Yet still the *Potential* does not aspire to the Indicative, because it implies but a *dubious* and *conjectural* Assertion, whereas that

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of

of the Indicative is absolute, and without reserve. C.VIII.

THIS therefore (the INDICATIVE I mean) is the Mode, which, as in all Grammars it is the first in order, so is truly first both in dignity and use. It is this, which publishes our sublimest perceptions; which exhibits the Soul in her purest Energies, superior to the Imperfection of desires and wants; which includes the whole of *Time*, and its minutest distinctions; which, in its various *Past* Tenses, is employed by History, to preserve to us the Remembrance of former Events; in its *Futures* is used by Prophecy, or (in default of this) by wise Foresight, to instruct and forewarn us, as to that which is coming; but above all in its *Present* Tense serves Philosophy and the Sciences, by just Demonstrations to establish *necessary Truth*; THAT TRUTH, which from its nature *only exists in the Present*; which knows no distinctions

C.VIII.  tinctiōns either of Past or of Future, but is every where and always invariably one (*b*).

# THROUGH

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(*b*) See the quotation, Note (*c*) Chapter the Sixth. *Cum enim dicimus, DEUS EST, non eum dicimus nunc esse, sed, &c.*

*Boethius*, author of the sentiment there quoted, was by birth a *Roman* of the first quality; by religion, a Christian; and by philosophy, a Platonic and Peripatetic; which two Sects, as they sprang from the same Source, were in the latter ages of antiquity commonly adopted by the same Persons, such as *Themistius*, *Porphry*, *Iamblichus*, *Ammonius*, and others. There were no Sects of Philosophy, that lay greater Stress on the distinction between things existing *in Time* and *not in Time*, than the two above-mentioned. The Doctrine of the Peripatetics on this Subject (since it is these that *Boethius* here follows) may be partly understood from the following Sketch.

“ THE THINGS, THAT EXIST IN TIME, are *those*  
 “ *whose Existence Time can measure.* But if their  
 “ Existence may be measured by Time, then there  
 “ may be assumed a Time greater than the Existence  
 “ of any one of them, as there may be assumed a  
 “ number greater than the greatest multitude, that is  
 “ capable

THROUGH all the above Modes, with C.VIII.  
 their respective Tenses, the Verb being  
 con-

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“capable of being numbered. And hence it is that  
 “*things temporary* have their Existence, as it were li-  
 “*imited* by Time; that they are confined within it, as  
 “within some bound; and that in some degree or  
 “other they *all submit to its power*, according to those  
 “common Phrases, that *Time is a destroyer*; that  
 “*things decay through Time*; that *men forget in Time*,  
 “*and lose their abilities*, and seldom that they improve,  
 “or grow young, or beautiful. The truth indeed is,  
 “*Time always attends Motion*. Now the natural ef-  
 “fect of Motion is to *put something, which now is, out*  
 “*of that state, in which it now is*, and so far therefore  
 “to destroy that state.

“The reverse of all this holds with THINGS THAT  
 “EXIST ETERNALLY. These exist *not in Time*, be-  
 “cause Time is so far from being able to measure their  
 “Existence, that *no Time can be assumed, which their*  
 “*Existence doth not surpass*. To which we may add,  
 “that they *feel none of its effects*, being no way ob-  
 “noxious either to damage or dissolution.


“To instance in examples of either kind of Being.  
 “There are such things at this instant, as *Stonehenge*  
 “and the *Pyramids*. It is likewise true at this instant,  
 “that the *Diameter of the square is commensurable*  
 “*with its side*. What then shall we say? Was there  
 M “ever

**C VII.** considered as denoting an **ATTRIBUTE**, has always reference to some Person, or **SUBSTANCE**. Thus if we say, *Went*, or, *Go*, or *Whither goeth*, or, *Might have gone*, we must add a Person or Substance, to make the Sentence complete. Cicero *went*; Cæsar *might have gone*; *whither goeth the Wind*? *Go! Thou Traitor!* But there is a Mode or Form, under which Verbs sometimes appear, where they have no reference at all to Persons or Substances. For example—*To eat is pleasant*;  
but

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“ever a Time, when it was *not incommensurable*, as  
“it is certain there was a Time, when there was no  
“Stonehenge, or Pyramids? or is it *daily growing less*  
“*incommensurable*, as we are assured of Decays in both  
“those massy Structures?” From these unchangeable  
Truths, we may pass to their Place, or Region; to the  
unceasing Intellection of the universal Mind, ever perfect,  
ever full, knowing no remissions, languors, &c.  
See *Nat. Aufc.* L. IV. c. 19. *Metaph.* L. XIV. c. 6, 7,  
8, 9, 10. Edit. Du Val. and Vol. I. p. 262. Note VII.  
The following Passage may deserve Attention.

Τού γὰρ Νῦν ὁ μὲν τοῦν ἀπέφικεν, ὃ μὴ τοῦν ὁ δὲ ὃ ἀπέφικε, ὃ  
νῦν. ἀλλὰ ὃ ἵσταντο ἵσταντα νελέας, ἀν μὴ ἀπεφύγετο αὐτῷ τὸ ὃ τοῦν  
ἀπὸ, ὃ ὁρῶντα τοῦν, ὃ μὴ ἀλλοτρε ἀλλὰ. ὥστε εἴη ἀν ἰντελεσματος ὁ  
τοῦν ἀπὸ ὃ ὁρῶντα, ὃ ἡμα. Max. Tyr. Diff. XVII. p. 201.  
Ed. Lond.

*but to fast is wholesome.* Here the Verbs, *To eat*, and, *To fast*, stand alone by themselves, nor is it requisite or even practicable to prefix a Person or Substance. Hence the *Latin* and modern Grammarians have called Verbs under this Mode, from this their indefinite nature, INFINITIVES. *Sanctius* has given them the name of *Impersonals*; and the *Greeks* that of Ἀπαρέμματα, from the same reason of their *not discovering* either Person or Number. C.VIII. 

THESE INFINITIVES go farther. They not only lay aside the character of *Attributives*, but they also assume that of *Substantives*, and as such themselves become distinguished with their several *Attributes*. Thus in the instance above, *Pleasant* is the Attribute, attending the Infinitive, *To Eat*; *Wholesome* the attribute attending the Infinitive, *To Fast*. Examples in *Greek* and *Latin* of like kind are innumerable.

*Dulce & decorum est pro patria MORI.*

SCIRE tuum nihil est—

Ὁυ κατθανεῖν γὰρ δεινόν, ἀλλ' αἰσχροῦς  
θανεῖν (i).

THE *Stoics* in their grammatical inquiries had this Infinitive in such esteem, that they

(i) It is from the INFINITIVE thus participating the nature of a Noun or Substantive, that the best Grammarians have called it sometimes Ὀνομα ῥηματικόν, A VERBAL NOUN; sometimes Ὀνομα ῥήματος, THE VERB'S NOUN. The Reason of this Appellation is in *Greek* more evident, from its taking the prepositive Article before it in all cases; τὸ γράφειν, τῷ γράφειν, τῷ γράφειν. The same construction is not unknown in *English*.

Thus *Spencer*,

*For not to have been dipt in Lethe lake,  
Could save the Son of Thetis FROM TO DIE—*

ἀπὸ τῆς θανάτου. In like manner we say, *He did it, to be rich*, where we must supply by an Ellipsis the Preposition, FOR. *He did it, for to be rich*, the same as if we had said, *He did it for gain—*ἐνεκα τῆς πλετεῖας, ἐνεκα τῆς κέρδους—in *French*, pour s'enrichir. Even when we speak such Sentences, as the following, *I choose TO PHILOSOPHIZE, rather than TO BE RICH*, τὸ φιλοσοφεῖν βέλομαι, ἢ περὶ τὸ πλετεῖν, the Infinitives are in nature as much Accusatives, as if we were to say, *I choose PHILOSOPHY rather than RICHES*, τὴν

they held this alone to be the genuine PHMA or VERB, a name, which they denied to all the other Modes. Their reasoning was, they considered the true verbal character to be contained *simple* and *unmixed* in the *Infinitive only*. Thus the Infinitives, Περιπατεῖν, *Ambulare*, *To walk*, mean *simply* that energy, and *nothing more*. The other Modes, besides expressing this energy, *superadd certain Affections*, which respect persons and circumstances. Thus *Ambulo* and *Ambula* mean not simply *To walk*, but mean, *I walk*, and, *Walk Thou*.

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φιλοσοφίαν βέλομαι, ἥπερ τὸν πλεῖστον. Thus too *Priscian*, speaking of *Infinitives*—CURRERE enim est CURSUS; & SCRIBERE, SCRIPTURA; & LEGERE, LECTIO. Itaque frequenter & Nominibus adjunguntur, & aliis casualibus, more Nominum; ut *Perfius*,

*Sed pulcrum est digito monstrari, & dicier, hic est.*

And soon after—Cum enim dico, BONUM EST LEGERE, nihil aliud significo, nisi, BONA EST LECTIO. L. XVIII. p. 1130. See also *Apoll.* L. I. c. 8. *Gaza Gram.* L. IV. Τὸ δὲ ἀπαρέμφατον, ὀνομά ἐστι ῥήματος κ. τ. λ.

**C.VIII.** And hence they are all of them resolvable into the *Infinitive*, as their *Prototype*, together with some sentence or word, expressive of their proper Character. *Ambulo*, I walk; this is, *Indico me ambulare*, I declare myself to walk. *Ambula*, Walk Thou; that is, *Impero te ambulare*, I command thee to walk; and so with the Modes of every other species. Take away therefore the *Affertion*, the *Command*, or whatever else gives a Character to any one of these Modes, and there remains nothing more than THE MERE INFINITIVE, which (as *Priscian* says) *significat ipsam rem, quam continet Verbum (k)*.

THE

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(k) See *Apollon. L. III. 13.* Καθόλε πᾶν παρηγμένον ἀπό τινος κ. τ. λ. See also *Gaza*, in the note before. *Igitur a Constructione quoque Vim rei Verborum (id est, Nominis, quod significat ipsam rem) habere INFINITIVUM possumus dignoscere; res autem in Personas distributa facit alios verbi motus.—Itaque omnes modi in hunc, id est, Infinitivum, transumuntur sive resolvuntur. Prisc. L. XVIII. p. 1131.* From these Principles *Apollonius* calls the Infinitive Πῆμα γενικώτατον, and *Priscian*, *Verbum generale*.

THE application of this Infinitive is C.VIII. somewhat singular. It *naturally coalesces* with all those Verbs, that denote any *Tendence, Desire, or Volition of the Soul*, but not readily with others. Thus it is sense as well as syntax, to say βέλομαι ζῆν, *Cupio vivere, I desire to live*; but not to say ἔσθίω ζῆν, *Edo vivere*, or even in *English, I eat to live*, unless by an *Ellipsis*, instead of *I eat for to live*; as we say ἕνεκα τῆς ζῆν, or *pour vivre*. The reason is, that though *different Actions* may unite in the *same Subject*, and therefore be coupled together (as when we say, *He walked and discoursed*) yet the *Actions* notwithstanding remain separate and distinct. But it is not so with respect to *Volitions, and Actions*. Here the coalescence is often so intimate, that the *Volition* is unintelligible, till the *Action* be express. *Cupio, Volo, Desidero—I desire, I am willing, I want—What?—The sentences, we see, are defective and imper-*

C.VIII. *feñt.* We must help them then by *Infinitives*, which exprefs the proper Actions to which they tend. *Cupio legere, Volo difcere, Defidero videre, I defire to read, I am willing to live, I want to fee.* Thus is the whole rendered complete, as well in ſentiment, as in ſyntax (1).

AND ſo much for MODES, and their ſeveral SPECIES. We are to attempt to denominate them according to their moſt eminent characters, it may be done in the following manner. As every neceſſary truth, and every demonſtrative ſyllogiſm (which laſt is no more than a combination of ſuch truths) muſt always be expreſſed under poſitive aſſertions, and as poſitive

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(1) *Prifcian* calls theſe Verbs, which naturally precede Infinitives, *Verba Voluntativa*; they are called in *Greek* Πρὸς ὀφειλόμενα. See L. XVIII. 1129. but more particularly ſee *Apollonius*, L. III. c. 13. where this whole doctrine is explained with great Accuracy. See alſo *Macrobius de Diff. Verb. Gr. & Lat.* p. 685. *Ed. Var.*

— *Nec omne ἀπαρέμφατον cuicunque Verbo, &c.*

sitive assertions only belong to the *Indicative*, we may denominate it for that reason the *MODE OF SCIENCE* (*m*). Again, as the *Potential* is only conversant about *Contingents*, of which we cannot say with certainty that they will happen or not, we may call this Mode, *THE MODE OF CONJECTURE*. Again, as those that are ignorant and would be informed, must ask of those that already know, this being the natural way of becoming *Proficients*; hence we may call the *Interrogative*, *THE MODE OF PROFICIENCY*. C.VIII.


*Inter cuncta leges, & PERCONTABERE  
doctos,*

*Quâ ratione queas traducere leniter ævum,  
Quid purè tranquillet, &c. HOR.*

Farther still, as the highest and most excellent use of the *Requisitive* Mode is legislative

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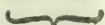
(*m*) *Ob nobilitatem præiuit INDICATIVUS, solus Modus aptus Scientiis, solus Pater Veritatis. Scal. de Caus. L. Lat. c. 116.*

C.VIII.  gislative command, we may stile it for this reason THE MODE OF LEGISLATURE. *Ad Divos adeunto castè*, says Cicero in the character of a Roman law-giver; *Be it therefore enacted*, say the laws of England; and in the same *Mode* speak the laws of every other nation. It is also in this *Mode* that the geometrician, with the authority of a legislator, orders lines to be bisected, and circles described, as preparatives to that science, which he is about to establish.

THERE are other *supposed* affections of Verbs, such as *Number* and *Person*. But these surely cannot be called a part of their essence, nor indeed are they the essence of any other Attribute, being in fact the properties, not of Attributes, but of Substances. The most that can be said, is, that Verbs in the more elegant languages are provided with certain terminations, which respect the *Number* and *Person* of every *Substantive*, that we may know

know with more precision, in a complex sentence, each particular substance, with its attendant verbal Attributes. The same may be said of *Sex*, with respect to Adjectives. They have terminations which vary, as they respect Beings male or female, tho' *Substances* past dispute are alone susceptible of sex (*n*). We therefore pass over these matters, and all of like kind,

as

C.VIII.  


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(*n*) It is somewhat extraordinary, that so acute and rational a Grammarian as *Sanctius*, should justly deny *Genders*, or the distinction of Sex to *Adjectives*, and yet make *Persons* appertain, not to *Substantives*, but to *Verbs*. His commentator *Perizonius* is much more consistent, who says—*At vero si rem rectè consideres, ipsis Nominibus & Pronominibus vel maximè, inò unicò inest ipsa Persona; & Verba se habent in Personarum ratione ad Nomina planè sicuti Adjectiva in ratione Gennerum ad Substantiva, quibus solis autor* (*Sanctius* scil. L. I. c. 7.) *& rectè Genus adscribit, exclusis Adjectivis.* *Sanct Minerv.* L. I. c. 12. There is indeed an exact Analogy between the Accidents of *Sex* and *Person*. There are but two *Sexes*, that is to say, the Male and the Female; and but two *Persons* (or Characters essential to discourse) that is to say, the Speaker, and the Party addressed. The third Sex and third Person are improperly so called, being in fact but Negations of the other two.


C.VIII. as being rather among the elegancies, than the essentials (o) of language, which essentials are the subject of our present inquiry. The principal of these now remaining is THE DIFFERENCE OF VERBS, AS TO THEIR SEVERAL SPECIES, which we endeavour to explain in the following manner.

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(o) Whoever would see more upon a subject of importance, referred to in many parts of this treatise, and particularly in note (b) of this chapter, may consult *Letters concerning Mind*, an Octavo Volume published 1750, the Author Mr. *John Petuin, Vicar of Ilfington in Devon*, a person who, though from his retired situation little known, was deeply skilled in the Philosophy both of the Antients and Moderns, and, more than this, was valued by all that knew him for his virtue and worth.

## C H A P. IX.

*Concerning the Species of Verbs, and their  
other remaining Properties.*

ALL Verbs, that are strictly so called, Ch. IX.  
denote (a) Energies. Now as all   
Energies are *Attributes*, they have reference  
of course to certain *energizing Substances*.  
Thus it is impossible there should be such  
Energies, as *To love, to fly, to wound, &c.*  
if there were not such beings as *Men,*  
*Birds, Swords, &c.* Farther, every Ener-  
gy doth not only require an Energizer,  
but is necessarily conversant about some  
*Subject*. For example, if we say, *Brutus*  
*loves*—we must needs supply—*loves Cato,*  
*Cassius,*

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(a) We use this word ENERGY, rather than *Motion*, from its more comprehensive meaning; it being a sort of Genus, which includes within it both *Motion* and its *Privation*. See before, p. 94, 95.

Ch. IX. *Cassius, Portia, or some one. The Sword wounds*—i. e. wounds *Hector, Sarpedon, Priam, or some one.* And thus is it, that every Energy is necessarily situate between two Substantives, an Energizer which is *active*, and a Subject which is *passive*. Hence then, if the Energizer lead the sentence, the Energy follows its character, and becomes what we call A VERB ACTIVE.—Thus we say *Brutus amat, Brutus loves.* On the contrary, if the passive Subject be principal, it follows the character of this too, and then becomes what we call A VERB PASSIVE.—Thus we say, *Portia amatur, Portia is loved.* It is in like manner that the *same Road* between the summit and foot of the same mountain, with respect to the summit is *Ascent*, with respect to the foot is *Descent*. Since then every Energy respects an Energizer or a passive Subject; hence the Reason why every Verb, whether active or passive, has in language a necessary  
reference

reference to some *Noun* for its *Nominative* Ch. IX.  
*Case* (b). }

BUT to proceed still farther from what has been already observed. *Brutus loved Portia*.—Here *Brutus* is the Energizer; loved, the *Energy*; and *Portia*, the *Subject*. But it might have been, *Brutus loved Cato*, or *Cassius*, or the *Roman Republic*; for the *Energy* is referable to *Subjects* infinite. Now among these infinite *Subjects*, when that happens to occur, which is the *Energizer* also, as when we say *Brutus loved himself*, *slew himself*, &c. in such *Case* the *Energy* hath to the *same* being a *double Relation*, both active and passive. And this it is which gave rise  
among

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(b) The doctrine of Impersonal Verbs has been justly rejected by the best Grammarians, both antient and modern. See *Sanct. Min.* L. I. c. 12. L. III. c. 1. L. IV. c. 3. *Priscian.* L. XVIII. p. 1134. *Apoll.* L. III. sub. fin. In which places the reader will see a proper *Nominative* supplied to all Verbs of this supposed Character.

Ch. IX. among the *Greeks* to that species of Verbs, called VERBS MIDDLE (*c*), and such was their true and original use, however in many instances they may have since happened to deviate. In other languages the Verb still retains its active Form, and the passive Subject (*se* or *himself*) is expressed like other accusatives.

AGAIN, in some Verbs it happens that the Energy *always keeps within* the Energizer, and *never passes out* to any foreign extraneous Subject. Thus when we say, *Cæsar walketh, Cæsar sitteth*, it is impossible

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(*c*) Τὰ γὰρ καλέμενα μεσότητος χήματα συνέμπτωσιν ἀνεδέχτο ἐνεργητικῆς καὶ παθητικῆς διάθεως. *The Verbs, called Verbs middle, admit a Coincidence of the active and passive Character.* Apollon. L. III. c. 7. He that would see this whole Doctrine concerning the power of THE MIDDLE VERB explained and confirmed with great Ingenuity and Learning, may consult a small Treatise of that able Critic *Kuster*, entitled, *De vero Ufu Verborum Mediorum*. A neat edition of this scarce piece has been lately published.

ble *the Energy should pass out* (as in the case of those Verbs called by the Grammarians VERBS TRANSITIVE) because both the *Energizer* and the *Passive Subject* are united in *the same Person*. For what is the cause of this walking or sitting?—It is the *Will* and *Vital Powers* belonging to *Cæsar*. And what is the Subject, made so to move or to sit?—It is the *Body* and *Limbs* belonging also to the same *Cæsar*. It is this then forms that species of Verbs, which grammarians have thought fit to call VERBS NEUTER, as if indeed they were void both of *Action* and *Passion*, when perhaps (like Verbs middle) they may be rather said to *imply both*. Not however to dispute about names, as these Neuters in *their Energizer* always discover *their passive Subject* (c), which other Verbs

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(c) This Character of Neuters the *Greeks* very happily express by the Terms, 'Αυτοπάθεια and 'Ιδιοπάθεια, which *Priscian* renders, *quæ ex se in seipsâ fit intrinsecus Passio*. L. VIII. 790. *Consentii Ars apud Putsch.* p. 2051.

Ch. IX. Verbs cannot, their passive Subjects being  
 { infinite; hence the reason why it is as superfluous in these Neuters to have the Subject expressed, as in other Verbs it is necessary, and cannot be omitted. And thus it is that we are taught in common grammars

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It may be here observed, that even those Verbs, called *Actives*, can upon occasion lay aside their transitive character; that is to say, can drop their subsequent Accusative, and *assume the Form of Neuters*, so as to stand by themselves. This happens, when the Discourse respects the mere *Energy* or *Affection* only, and has no regard to the Subject, be it this thing or that. Thus we say, ἐν αὐτῷ ἀναγινώσκων ἑαυτός, *This Man knows how to read*, speaking only of the Energy, as if we suppose him deficient. Had the Discourse been upon the Subjects of reading, we must have added to it, ἐν αὐτῷ ἀναγινώσκων τὰ Ὅμηρον, *He knows not how to read Homer*, or Virgil, or Cicero, &c.

Thus Horace,

Qui cupit aut metuit, juvat illum sic domus  
 aut res,  
 Ut lippum picta tabulae——

*He that DESIRES or FEARS* (not this thing in particular nor that, but in general he within whose breast  
 these

grammars that *Verbs Active* require an *Accusative*, while *Neuters* require none. Ch. IX.

OF the above species of Verbs, the *Middle* cannot be called necessary, because most languages have done without it. THE SPECIES OF VERBS therefore remaining are the ACTIVE, the PASSIVE and the NEUTER, and those seem essential to all languages whatever (*d*).

N 2

THERE

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these affections prevail) *has the same joy in a House or Estate, as the Man with bad Eyes has in fine Pictures.* So *Cæsar* in his celebrated *Laconic Epistle* of, VENT, VIDI, VICI, where two Actives we see follow one Neuter in the same detached Form, as that Neuter itself. The Glory it seems was *in the rapid Sequel of the Events.* Conquest came as quick, as he could come himself, and look about him. *Whom* he saw, and *whom* he conquered, was not the thing, of which he boasted. See *Apoll. L. III. c. 31. p. 279.*

(*d*) The STORES, in their logical view of Verbs, as making part in Propositions, considered them under the four following Sorts.

When

**Ch.IX.** *THERE* remains a remark or two farther, and then we quit the Subject of Verbs. It is true in general that the greater part of them denote Attributes of  
*Energy*

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When a *Verb*, co-inciding with the *Nominative* of some *Noun*, made without farther help a perfect assertive Sentence, as *Σωκράτης περιπατεῖ*, *Socrates walketh*; then as the Verb in such case implied the Power of a perfect Predicate, they called it for that reason *Κατηγορήμα*, a *Predicable*; or else, from its readiness *συμβάλλειν*, to co-incide with its *Noun* in completing the Sentence, they called it *Σύμβαμα*, a *Co-incider*.

When a *Verb* was able with a *Noun* to form a perfect assertive Sentence, yet could not associate with such *Noun*, but under some *oblique Case*, as *Σωκράτης μεταμέλει*, *Socratem pœnitet*: Such a Verb, from its near approach to just Co-incidence, and Predication, they called *Παρασύμβαμα* or *Παρακατηγόρημα*.

When a Verb, though regularly co-inciding with a *Noun* in its *Nominative*, still required, to complete the Sentiment, some other *Noun* under an *oblique Case*, as *Πλάτων φιλεῖ Δίωνα*, *Plato loveth Dio* (where without *Dio* or some other, the Verb *loveth* would rest indefinite :)

*Energy and Motion.* But there are some Ch.IX.  
 which appear to denote nothing more, {  
 than a *mere simple Adjective*, joined to an  
 Assertion. Thus ἰσάζει in *Greek*, and  
*Equalleth* in *English*, mean nothing more  
 N 3 than

nite :) Such Verb, from this Defect, they called ἥτλον  
 ἢ σύμβαμα, or ἡ κατηγόρημα, *something less than a*  
*Co-incider, or less than a Predicable.*

Lastly, when a Verb required *two Nouns in oblique*  
*Cases*, to render the Sentiment complete; as when we  
 say Σωκράτει Ἀλκιβιάδης μέλει, *Tædet me Vitæ*, or the  
 like: Such Verb they called ἥτλον, or ἔλατλον ἢ παρα-  
 σύμβαμα, or ἡ παρακατηγόρημα, *something less than*  
*an imperfect Co-incider, or an imperfect Predicable.*

These were the *Appellations* which they gave to  
 Verbs, when employed along with Nouns to the form-  
 ing of Propositions. As to the Name of ᾿ΡΗΜΑ, or  
 VERB, they denied it to them all, giving it only to the  
*Infinitive*, as we have shewn already. See page 164.  
 See also *Anmon. in Lib. de Interpret. p. 37. Apollon.*  
*de Syntaxi, L. I. c. 8. L. III. c. 31. p. 279. c. 32.*  
*p. 295. Theod. Gaz. Gram. L. IV.*

From the above Doctrine it appears, that all *Verbs*  
*Neuter* are Συμβάματα; *Verbs Active*, ἥτλονα ἢ συμ-  
 βάματα.

Ch. IX. than ἴσος ἔστι, is equal. So *Albeo* in Latin  
 { is no more than *albus sum*.

—*Campique ingentes effibus albeant.* Virg.

THE same may be said of *Tumeo*. *Mens tumet*, i. e. *tumidus est*, is *tumid*. To express the Energy in these instances, we must have recourse to the Inceptives.

*Fluctus uti primo cœpit cum ALBESCERE*  
*Vento.* Virg.

———— *Freta ponti*  
*Incipiunt agitata TUMESCERE.* Virg.

THERE are Verbs also to be found, which are formed out of Nouns. So that as in *Abstract Nouns* (such as *Whiteness* from *White*, *Goodness* from *Good*) as also in the *Infinitive Modes* of Verbs, the *Attributive* is converted into a *Substantive*; here the *Substantive* on the contrary is converted into an *Attributive*. Such are *Κυνῖς* from *κύων*, to act the part of a *Dog*, or be a *Cy-*

*nic*; Φιλίππιζεν from Φίλιππος, to *Philippize*, or *favour Philip*; Syllaturire from Sylla, to *meditate acting the same part as Sylla did*. Thus too the wise and virtuous Emperour, by way of counsel to himself — ὅρα μὴ ἀποκαίσῃ, *beware thou beest not BECÆSAR'D*; as though he said, *Beware, that by being Emperor, thou dost not dwindle into A MERE CÆSAR (e)*. In like manner one of our own witty Poets,

Ch. IX.

STERNHOLD *himself* be OUT-STERN-  
HOLDED.

And long before him the facetious Fuller, speaking of one *Morgan*, a sanguinary Bishop in the Reign of Queen *Mary*, says of him, *that he OUT-BONNER'D even BONNER himself*\*.

AND so much for that Species of  
ATTRIBUTES, called VERBS IN THE  
STRICTEST SENSE.

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(e) *Marc. Antonin. L. VI. § 30.*

\* *Church Hist. B. VIII. p. 21.*

## CHAP. X.

*Concerning those other Attributives,  
Participles and Adjectives.*

Ch. X. **T**HE nature of Verbs being understood, that of PARTICIPLES is no way difficult. Every complete Verb is expressive of an *Attribute*; of *Time*; and of an *Affertion*. Now if we take away *the Affertion*, and thus destroy the *Verb*, there will remain the *Attribute* and the *Time*, which make the essence of a PARTICIPLE. Thus take away the *Affertion* from the Verb, Γράφει, *Writeth*, and there remains the Participle, Γράφων, *Writing*, which (without the *Affertion*) denotes *the same Attribute*, and *the same Time*. After the same manner, by withdrawing *the Affertion*, we discover Γράψας in Ἐγγράψε, Γράψων in Γράψει, for we chuse to refer to the *Greek*, as being of all languages

the most complete, as well in this respect, Ch. X.  
as in others. }

AND so much for PARTICIPLES (a).

## THE

(a) The *Latins* are defective in this Article of Participles. Their Active Verbs, ending in *or*, (commonly called Deponents) have Active Participles of all Times (such as *Loquens, Locutus, Locuturus*) but none of the Passive. Their Actives ending in *O*, have Participles of the Present and Future (such as *Scribens*, and *Scripturus*) but none of the Past. On the contrary, their Passives have Participles of the Past (such as *Scriptus*) but none of the Present or Future, unless we admit such as *Scribendus* and *Docendus* for Futures, which Grammarians controvert. The want of these Participles they supply by a Periphrasis—for *γράφας* they say, *cum scripsisset*—for *γραφόμενος*, *dum scribitur*, &c. In *English* we have sometimes recourse to the same Periphrasis; and sometimes we avail ourselves of the same Auxiliars, which form our Modes and Tenses.

The *English* Grammar lays down a good rule with respect to its Participles of the Past, that they all terminate in D, T, or N. This Analogy is perhaps liable to as few Exceptions, as any. Considering therefore how little Analogy of any kind we have  
in

Ch. X. THE nature of *Verbs* and *Participles* being understood, that of *ADJECTIVES* becomes easy. A *Verb* implies (as we have said) both an *Attribute*, and *Time*, and an *Affertion*; a *Participle* only implies an *Attribute*, and *Time*; and an *ADJECTIVE* only implies an *Attribute*; that is to say, in other Words, an *ADJECTIVE* has no *Affertion*, and only denotes such an *Attribute*, as has not its essence either in *Motion* or its *Privation*. Thus in general the *Attributes* of quantity, quality, and relation (such as *many* and *few*, *great* and *little*,

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in our Language, it seems wrong to annihilate the few Traces, that may be found. It would be well therefore, if all writers, who endeavour to be accurate, would be careful to avoid a corruption, at present so prevalent, of saying, *it was wrote*, for, *it was written*; *he was drove*, for, *he was driven*; *I have went*, for, *I have gone*, &c. in all which instances a Verb is absurdly used to supply the proper Participle, without any necessity from the want of such Word.

*little, black and white, good and bad, double, Ch. X. treble, quadruple, &c.)* are all denominated ADJECTIVES.

IT must indeed be confessed, that sometimes even those Attributes, which are wholly foreign to the idea of *Motion*, assume an assertion, and appear as Verbs. Of such we gave instances before, in *albeo, tumeo, ισάζω*, and others. These however, compared to the rest of Verbs, are but few in number, and may be called, if thought proper, *Verbal Adjectives*. It is in like manner, that Participles insensibly pass too into Adjectives. Thus *doctus* in *Latin*, and *learned* in *English*, lose their power, as *Participles*, and mean a Person possessed of an habitual Quality. Thus *Vir eloquens* means not a man now speaking, but a man, who possesses the habit of speaking, whether he speak or no. So when we say in *English*, he is a *thinking Man*, an *understanding Man*, we mean not a person, whose mind is in actual Energy,

Ch. X. *Energy*, but whose *mind* is enriched with a larger portion of those powers. It is indeed no wonder, as all *Attributives* are homogeneous, that at times the several species should appear to interfere, and the difference between them be scarcely perceptible. Even in *natural* species, which are congenial and of kin, the specific difference is not always to be discerned, and in appearance at least they seem to run into each other.

WE have shewn already (*b*) in the Instances of Φιλίππιζεν, *Syllaturire*, Ἀποκαιοσαρωθήναι, and others, how *Substantives* may be transformed into *Verbal Attributives*. We shall now shew, how they may be converted into *Adjectives*. When we say the party of *Pompey*, the stile of *Cicero*, the philosophy of *Socrates*,  
in

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(*b*) Sup. p. 182, 183.

in these cases the party, the stile, and the philosophy spoken of, receive a stamp and character from the persons, whom they respect. Those persons therefore perform the part of Attributes, that is, stamp and characterize their respective Subjects. Hence then *they actually pass into Attributes*, and assume, as such, the form of *Adjectives*. And thus it is we say, the *Pompeian* party, the *Ciceronian* stile, and the *Socratic* philosophy. It is in like manner for a trumpet of *Brass*, we say, a *brazen* Trumpet; for a Crown of *Gold*, a *golden* Crown, &c. Even *Pronominal* Substantives admit the like mutation. Thus instead of saying, the Book of *Me*, of *Thee*, and of *Him*, we say, *My* Book, *Thy* Book, and *His* Book; instead of saying the Country of *Us*, of *You*, and of *Them*, we say, *Our* Country, *Your* Country, and *Their* Country, which Words may be called so many *Pronominal Adjectives*.

It

Ch. X. It has been observed already, and must needs be obvious to all, that Adjectives, as marking Attributes, can have no sex (*c*). And yet their having terminations conformable to the sex, number, and case of their Substantive, seems to have led grammarians into that strange absurdity of ranging them with Nouns, and separating them from Verbs, tho' with respect to these they are perfectly homogeneous; with respect to the others, quite contrary. They are homogeneous with respect to Verbs, as both sorts denote *Attributes*; they are heterogeneous with respect to Nouns, as *never properly denoting Substances*. But of this we have spoken before (*d*).

THE

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(*c*) Sup. p. 171.

(*d*) Sup. C. VI. Note (*a*). See also C. III. p. 28, &c.

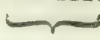
THE Attributives hitherto treated, Ch. X. that is to say, VERBS, PARTICIPLES, and ADJECTIVES, may be called ATTRIBUTIVES OF THE FIRST ORDER. The reason of this name will be better understood, when we have more fully discussed ATTRIBUTIVES OF THE SECOND ORDER, to which we now proceed in the following chapter.

## C H A P. XI.

*Concerning Attributives of the second Order.*

Ch. XI. **A**S the Attributives hitherto mentioned denote *the Attributes of Substances*, so there is an inferior class of them, which denote *the Attributes only of Attributes*.

To explain by examples in either kind —when we say, *Cicero and Pliny were both of them eloquent; Statius and Virgil both of them wrote*; in these instances the Attributives, *eloquent*, and *wrote*, are immediately referable to the substantives, *Cicero, Virgil, &c.* As therefore denoting THE ATTRIBUTES OF SUBSTANCES, we call them ATTRIBUTIVES OF THE FIRST ORDER. But when we say, *Pliny was moderately eloquent, but Cicero exceedingly eloquent; Statius wrote indifferently, but Virgil wrote admirably*;  
in

in these instances, the *Attributives*, *Moderately*, *Exceedingly*, *Indifferently*, *Admirably*, are not referable to *Substantives*, but to *other Attributives*, that is, to the words, *Eloquent*, and *Wrote*. As therefore denoting *Attributes of Attributes*, we call them **ATTRIBUTIVES OF THE SECOND ORDER**. Ch. XI. 

GRAMMARIANS have given them the Name of Ἐπιρρήματα, **ADVERBIA**, **ADVERBS**. And indeed if we take the word ῥῆμα, or, *Verb*, in its most *comprehensive Signification*, as including not only *Verbs properly so called*, but also *Participles* and *Adjectives* [an usage, which may be justified by the best authorities (a) ] we shall find

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(a) Thus *Aristotle* in his *Treatise de Interpretatione*, instances Ἄνθρωπος as a *Noun*, and Λέω as a *Verb*. So *Ammonius*—κατὰ τὸ τοιοῦτον τὸ σημαίνον, τὸ μὲν ΚΑΛΟΣ καὶ ΔΙΚΑΙΟΣ καὶ ὅσα τοιαῦτα—ῥΗΜΑΤΑ λέγεσθαι καὶ ἐκ ὀΝΟΜΑΤΑ. According to this *Signification* (that is of denoting the *Attributes of Substance* and

Ch. XI. find the name, *ἐπίρρημα*, or ADVERB, to be a very just appellation, as denoting a PART OF SPEECH, THE NATURAL APPENDAGE OF VERBS. So great is this dependence in Grammatical Syntax, that an *Adverb* can no more subsist without its *Verb*, than a *Verb* can subsist without its *Substantive*. It is the same here, as in certain natural Subjects. Every Colour for its existence as much requires a Superficies, as the Superficies for its existence requires a solid Body (b).

#### AMONG

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and the Predicate in Propositions) *the words, FAIR, JUST, and the like, are called VERBS, and not NOUNS. Am. in libr. de Interp. p. 37. b. Arist. de Interp. L. I. c. I. See also of this Treatise, c. 6. Note (a) p. 87.*

In the same manner the *Stoics* talked of the Participle. *Nam PARTICIPIUM connumerantes Verbis, PARTICIPIALE VERBUM vocabant vel CASUALE. Priscian, L. I. p. 574.*

(b) This notion of ranging the *Adverb* under the same Genus with the *Verb* (by calling them both *Attributives*) and of explaining it to be the *Verb's Epithet*

Ch. XI.

AMONG the Attributes of Substance are reckoned Quantities, and Qualities. Thus we say, *a white Garment, a high Mountain*. Now some of these Quantities and Qualities are capable of Intension, and Remission. Thus we say, *a Garment EXCEEDINGLY white; a Mountain TOLERABLY*

O 2

*high,*


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or *Adjective* (by calling it the Attributive of an Attributive) is conformable to the best authorities. *Theodore Gaza* defines an ADVERB, as follows—μέρος λόγου ἁπλῶτον, κατὰ ῥήματος λεγόμενον, ἢ ἐπιλεγόμενον ῥήματι, καὶ οἷον ἐπίθετον ῥήματος. *A Part of Speech devoid of Cases, predicated of a Verb, or subjoined to it, and being as it were the Verb's Adjective*. L. IV. (where by the way we may observe, how properly the Adverb is made an *Aptote*, since its principal sometimes has cases, as in *Valdè Sapiens*; sometimes has none, as in *Valdè amat*.) *Priscian's* definition of an Adverb is as follows—ADVERBIUM est pars orationis indeclinabilis, cujus significatio Verbis adjicitur. Hoc enim perficit Adverbium Verbis additum, quod adjectiva nomina appellativis nominibus adjuncta; ut prudens homo; prudenter egit; felix Vir; feliciter vivit. L. XV. p. 1003. And before, speaking of the *Stoics*, he says—ETIAM ADVERBIA Nominibus vel VERBIS CONNUMERABANT, & quasi ADJECTIVA VERBORUM nominabant. L. I. p. 574. See also *Apoll. de Synt.* L. I. c. 3. *sub fin.*

Ch.XI. *high*, or MODERATELY *high*. It is plain therefore that Intension and Remission are among the Attributes of such Attributes. Hence then one copious Source of secondary Attributives, or Adverbs, to denote these two, that is, *Intension*, and *Remission*. The *Greeks* have their *ἰσχυρᾶς, μάλιστα, πᾶν, ἥμισυ*; the *Latins* their *valdè, vehementer, maximè, satis, mediocriter*; the *English* their *greatly, vastly, extremely, sufficiently, moderately, tolerably, indifferently, &c.*

FARTHER than this, where there are different Intensions of the same Attribute, they may be *compared* together. Thus if the Garment A be EXCEEDINGLY *White*, and the Garment B be MODERATELY *White*, we may say, *the Garment A is MORE white than the Garment B.*

IN these instances the Adverb MORE not only denotes Intension, but *relative Intension*. Nay we stop not here. We  
 \* not

not only denote Intension *merely relative* Ch.XI.  
*but relative Intension, than which there is*  
*none greater.* Thus we not only say *the*  
*Mountain A is MORE high than the Moun-*  
*tain B,* but that *it is the MOST high of all*  
*Mountains.* Even *Verbs, properly so called,*  
 as they admit *simple* Intensions, so they  
 admit also these *comparative* ones. Thus  
 in the following Example—*Fame he*  
 LOVETH MORE *than Riches, but Virtue of*  
*all things he* LOVETH MOST—the Words  
 MORE and MOST denote the different  
*comparative Intensions* of the Verbal At-  
 tributive, *Loveth.*

AND hence the rise of COMPARISON,  
 and of its different *Degrees*; which can-  
 not well be more, than the two Species  
 above mentioned, one to denote *Simple*  
*Excess,* and one to denote *Superlative.*  
 Were we indeed to introduce *more* de-  
 grees than these, we ought perhaps to  
 introduce *infinite,* which is absurd. For  
 why stop at a limited Number, when in  
 all subjects, susceptible of Intension, the

Ch. XI. intermediate Excesses are in a manner  
 { infinite? There are infinite Degrees of  
*more* White, between the *first Simple*  
*White*, and the *Superlative, Whitest*; the  
 same may be said of *more* Great, *more*  
*Strong, more Minute, &c.* The Doctrine  
 of Grammarians about *three* such De-  
 grees, which they call the Positive, the  
 Comparative, and the Superlative, must  
 needs be absurd; both because in their  
 Positive there is † no Comparison at all,  
 and because their *Superlative* is a Compa-  
 rative, as much as their *Comparative* it-  
 self. Examples to evince this may be  
 found every where. *Socrates was the*  
*MOST WISE of all the Athenians—Homer*  
*was the MOST SUBLIME of all Poets.—*

—*Cadit et Ripheus, JUSTISSIMUS UNUS*  
*Qui fuit in Teucris—* Virg.

IT

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† Qui (scil. Gradus Positivus) quoniam perfectus est,  
 a quibusdam in numero Graduum non computatur. Con-  
 sentii Ars apud Putich. p. 2022.

IT must be confessed these Comparatives, as well the *simple*, as the *superlative*, seem sometimes to part with their *relative* Nature, and only retain their *intensive*. Thus in the Degree, denoting *simple* Excess, Ch. XI.

Tristior, et lacrymis oculos suffusa nitentes.

Virg.

Rusticior paulo est—

Hor.


IN the *Superlative* this is more usual. *Vir doctissimus, Vir fortissimus, a most learned Man, a most brave Man*,—that is to say, not the *bravest* and *most learned* Man, that ever existed, but a Man possessing those Qualities in an *eminent Degree*.

THE Authors of Language have contrived a method to retrench these Comparative Adverbs, by expressing their force in the Primary Attributive. Thus instead of *More fair*, they say FAIRER; instead of *Most fair*, FAIREST, and the same

Ch. XI. holds true both in the *Greek* and *Latin*.  
 This Practice however has reached no farther than to *Adjectives*, or at least to *Participles*, *sharing the nature of Adjectives*. Verbs perhaps were thought too much diversified already, to admit more Variations without perplexity.

As there are some Attributives, which admit of Comparifon, fo there are others, which admit of none. Such for example are thofe, which denote *that Quality of Bodies arifing from their Figure*; as when we fay, a *Circular Table*, a *Quadrangular Court*, a *Conical Piece of Metal*, &c. The reafon is, that a million of things, participating the fame Figure, participate it *equally*, if they participate it at all. To fay therefore that while A and B are both quadrangular, A is *more* or *lefs* quadrangular than B, is abfurd. The fame holds true in all Attributives, denoting *definite Quantities*, whether *continuous* or *discrete*, whether *abfolute* or *relative*. Thus the

two-

*two-foot* Rule A cannot be *more a two-* Ch.XI.  
*foot* Rule, than any other of the same   
length. *Twenty* Lions cannot be *more*  
*twenty* than *twenty* Flies. If A and B be  
both *triple*, or *quadruple* to C, they cannot  
be *more triple*, or *more quadruple*, one than  
the other. The reason of all this is, there  
can be *no Comparison* without *Intension*  
and *Remission*; there can be no *Intension*  
and *Remission* in things *always definite*;  
and such are the *Attributives*, which we  
have last mentioned.

IN the same reasoning we see the cause,  
why *no Substantive* is *susceptible of these*  
*Comparative Degrees*. *A Mountain* can-  
not be said MORE TO BE, or TO EXIST,  
than a *Mole-hill*, but the *More* and *Less*  
must be sought for in their *Quantities*.  
In like manner when we refer many In-  
dividuals to one Species, the Lion A can-  
not be called *more a Lion*, than the Lion  
B, but if more any thing, he is *more fierce*,  
*more speedy*, or exceeding in some such  
Attribute. So again, in referring many  
Species

Ch. XI. Species to one Genus, a Crocodile is not more an Animal, than a Lizard; nor a Tiger, more than a Cat, but if any thing, they are *more bulky, more strong, &c.* the Excels, as before, being derived from their Attributes. So true is that saying of the acute *Stagirite*—*that SUBSTANCE is not susceptible of MORE and LESS* (c). But this by way of digression; to return to the subject of Adverbs.

Of the Adverbs, or secondary Attributives already mentioned, these denoting Intension or Remission may be called Adverbs of *Quantity continuous*; *Once, Twice, Thrice*, are Adverbs of *Quantity discrete*; *More and Most, Less and Least*, to which may be added *Equally, Proportionally, &c.*  
are

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(c) εἴτε ἂν ἐπιδέχαιτο ἡ οὐσία τὸ μᾶλλον καὶ τὸ ἥττον, *Categor.* c. 5. See also *Sanctius*, L. I. c. II. L. II. c. 10, 11. where the subject of Comparatives is treated in a very masterly and philosophical manner. See also *Priscian*, p. 598. *Derivantur igitur Comparativa a Nominibus Adjectivis, &c.*


are Adverbs of *Relation*. There are Ch. XI.  
 others of *Quality*, as when we say, Ho-  
 NESTLY *industrious*, PRUDENTLY *brave*,  
*they fought* BRAVELY, *he painted* FINELY,  
*a Portico formed* CIRCULARLY, *a Plain*  
*cut* TRIANGULARLY, &c.

AND here it is worth while to observe,  
 how the same thing, participating the  
 same Essence, assumes different grammatical  
 Forms from its different relations.  
 For example, suppose it should be asked,  
 how differ *Honest*, *Honestly*, and *Honesty*.  
 The Answer is, they are *in Essence* the  
 same, but they differ, in as much as *Honest*  
*is the Attributive of a Substantive* ;  
*Honestly, of a Verb* ; and *Honesty*, being  
 divested of these its attributive Relations,  
 assumes *the Power of a Substantive*, so as  
 to stand by itself.

THE Adverbs, hitherto mentioned, are  
 common to *Verbs of every Species* ; but  
 there

Ch. XI. there are some which are peculiar to *Verbs properly so called*, that is to say, to such as denote *Motion* or *Energy*, with their *Privations*. All MOTION and REST imply TIME and PLACE, as a kind of necessary *Coincidents*. Hence then, if we would express the *Place* or *Time* of either, we must needs have recourse to the proper *Adverbs*; of *Place*, as when we say, *he stood THERE*; *he went HENCE*; *he travelled FAR*, &c.: of *Time*, as when we say, *he stood THEN*; *he went AFTERWARD*; *he travelled FORMERLY*, &c'. Should it be asked——why *Adverbs of Time*, when *Verbs* have *Tenses*? The Answer is, tho' *Tenses* may be sufficient to denote the greater *Distinctions* of *Time*, yet to denote them all by *Tenses* would be a perplexity without end. What a variety of *Forms*, to denote *Yesterday*, *To-day*, *To-morrow*, *Formerly*, *Lately*, *Just now*, *Now*, *Immediately*, *Presently*, *Soon*, *Hereafter*, &c. ? It was this then that made  
the

the *Temporal* Adverbs necessary, over and above the *Tenses*.

Ch. XI.  


To the Adverbs just mentioned may be added those, which denote the *Intensions and Remissions peculiar to Motion*, such as *speedily, hastily, swiftly, slowly, &c.* as also *Adverbs of Place, made out of Prepositions*, such as ἀνω and κάτω from ἀνω and κάτω, in *English upward and downward*, from *up and down*. In some instances the Preposition suffers no change, but becomes an Adverb by nothing more than its Application, as when we say, CIRCA equitat, *he rides ABOUT*; PROPE cecidit, *he was NEAR falling*; Verum ne POST conferas culpam in me, *But do not AFTER lay the blame on me (d)*.

THERE

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(d) *Sesip. Charisii Inst. Gram.* p. 170. *Terent. Eun.* Act. II. Sc. 3.

Ch. XI. *THERE* are likewise *Adverbs of Interrogation*, such as *Where, Whence, Whither, How*; of which there is this remarkable, that when they lose their *Interrogative* power, they assume that of a *Relative*, so as even to represent the *Relative* or *Subjunctive Pronoun*. Thus *Ovid*,

*Et Seges est, UBI Troja fuit—*

translated in our old *English* Ballad,

*And Corn doth grow, WHERE Troy town  
stood.*

That is to say, *Seges est in eo loco, IN QUO, &c. Corn groweth in that place, IN WHICH, &c.* the power of the *Relative*, being implied in the *Adverb*. Thus *Terence*,

*Hujusmodi mihi res semper comminiscere,  
UBI me excarnufices—* Heaut. IV. 6.

where *UBI* relates to *res*, and stands for *quibus rebus*.

IT

IT is in like manner that the *Relative* Ch. XI.  
*Pronoun* upon occasion becomes an *In-*  
*terrogative*, at least in *Latin* and *English*.  
 Thus *Horace*,

QUEM Virum aut Heroa lyrá, vel acri  
 Tibiâ sumes celebrare, Clio?

So *Milton*,

WHO first seduc'd them to that foul re-  
 volt?

THE reason of all this is as follows.  
*The Pronoun* and *Adverbs* here mentioned  
 are all alike, in their original character,  
 RELATIVES. Even when they become  
 Interrogatives, they lose not this charac-  
 ter, but are still Relatives, as much as  
 ever. The difference is, that *without* an  
 Interrogation, they have reference to a  
 Subject, which is *antecedent*, *definite*, and  
*known*; *with* an *Interrogation*, to a Sub-  
 ject which is *subsequent*, *indefinite*, and *un-*  
*known*,

Ch. XI. *known*, and which it is expected that *the*  
 Answer should express and ascertain.

Who first seduc'd them?—

The very Question itself supposes a Seducer, to which, tho' *unknown*, the Pronoun, *Who*, has a *reference*.

*Th' infernal Serpent*—

Here in the *Answer* we have *the Subject*, which was *indefinite*, *ascertained*; so that the *Who* in the *Interrogation* is (we see) as much a *Relative*, as if it had been said originally, without any *Interrogation* at all, *It was the infernal SERPENT, WHO first seduced them.*

AND thus is it that *Interrogatives* and *Relatives* mutually pass into each other.

AND so much for *ADVERBS*, peculiar to Verbs properly so called. We have already spoken of those, which are common to all *Attributives*. We have likewise attempted

tempted to explain *their general Nature*, which we have found to consist in being *the Attributes of Attributes*. There remains only to add, that ADVERBS may be derived from almost every Part of Speech: from PREPOSITIONS, as when from *After* we derive *Afterwards*—from PARTICIPLES, and through these from *Verbs*, as when from *Know* we derive *Knowing*, and thence *Knowingly*; from *Scio*, *Sciens*, and thence *Scienter*—from ADJECTIVES, as when from *Virtuous* and *Vicious*, we derive *Virtuously* and *Viciously*—from SUBSTANTIVES, as when from Πίθηκος, an Ape, we derive Πιθήκειον βλέπειν, to look APISHLY; from Λέων, a Lion, Λεοντωδῶς, Leoninely—nay even from PROPER NAMES, as when from *Socrates* and *Demosthenes*, we derive *Socratically* and *Demosthenically*. It was *Socratically* reasoned, we say; it was *Demosthenically* spoken\*.

Of

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\* Aristotle has Κυκλοπικῶς Cyclopically, from Κύκλωψ a Cyclops. Eth. Nic. X. 9.


Ch.XI. Of the same sort are many others, cited by  
 the old Grammarians, such as *Catiliniter*  
 from *Catilina*, *Sisenniter* from *Sisenna*,  
*Tullianè* from *Tullius*, &c. (e).

NOR are they thus extensive only in  
*Derivation*, but in *Signification* also.  
*Theodore Gaza* in his Grammar informs  
 us (f), that ADVERBS may be found in  
 every one of the Predicaments, and that  
 the readiest way to reduce their Infini-  
 tude, was to refer them by classes to those  
 ten universal Genera. The *Stoics* too  
 called the ADVERB by the name of  
*Πανδέκτης*, and that from a view to the  
 same *multiform Nature*. *Omnia in se capit*  
*quasi collata per fatiram, concessâ sibi rerum*  
*variâ potestate*. It is thus that *Sofipater*  
 explains

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(e) See *Prisc.* L. XV. p. 1022. *Sof. Charif.* 161.  
 Edit. *Putschii*.

(f) — διὸ δὴ καὶ ἀμεινον ἴσως εἶνα καὶ τῶν ἐπιρρή-  
 μάτων γένη θίσθαι ἐκεῖνα, ὅσῃαν, ποσὶν, ποσόν,  
 πρὸς τι, κ. τ. λ. *Gram. Introd.* L. II.

explains the Word (*g*), from whose authority we know it to be *Stoical*. But  of this enough.

Ch.XI.

AND now having finished these PRINCIPAL PARTS of Speech, the SUBSTANTIVE and the ATTRIBUTIVE, which are SIGNIFICANT WHEN ALONE, we proceed to those AUXILIARY PARTS, which are ONLY SIGNIFICANT, WHEN ASSOCIATED. But as these make the Subject of a Book by themselves, we here conclude the first Book of this Treatise.

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(*g*) *Sesip. Char.* p. 175. Edit. *Putschii*.



# HERMES

OR A PHILOSOPHICAL INQUIRY  
CONCERNING UNIVERSAL GRAMMAR.

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## BOOK II.

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### CHAP. I.

*Concerning Definitives.*

**W**HAT remains of our Work, Ch. I.  
is a matter of less difficulty, {  
it being the same here, as in  
some Historical Picture; when the prin-  
cipal Figures are once formed, it is an  
easy labour to design the rest.

Ch. I. DEFINITIVES, the Subject of the present Chapter, are commonly called by Graminarians, ARTICLES, ARTICULI, ἄρθρα. They are of two kinds, either those *properly and strictly so called*, or else the *Pronominal Articles*, such as *This*, *That*, *Any*, &c.

WE shall first treat of those *Articles more strictly so denominated*, the reason and use of which may be explained, as follows.

THE visible and individual Substances of Nature are infinitely more numerous, than for each to admit of a particular Name. To supply this defect, when any Individual occurs, which either wants a proper Name, or whose proper Name is not known, we ascertain it, as well as we can, by referring it to its Species; or, if the Species be unknown, then at least to some Genus. For example—a certain

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certain Object occurs, with a head and limbs, and appearing to possess the powers of Self-motion and Sensation. If we know it not as an Individual, we refer it to its proper Species, and call it *Dog*, or *Horse*, or *Lion*, or the like. If none of these Names fit, we go to the Genus, and call it, *Animal*.

BUT this is not enough. The Thing, at which we are looking, is neither a Species, nor a Genus. What is it then? An Individual.—Of what kind? *Known*, or *unknown*? Seen now *for the first time*, or *seen before*, and now remembered?—It is here we shall discover the use of the two Articles (A) and (THE). (A) respects our *primary* Perception, and denotes Individuals as *unknown*; (THE) respects our *secondary* Perception, and denotes Individuals as *known*. To explain by an example—I see an object pass by, which I never

Ch. I. saw till now. What do I say?—*There goes A Beggar with A long Beard.* The Man departs, and returns a Week after. What do I say then?—*There goes THE Beggar with THE long Beard.* The Article only is changed, the rest remains unaltered.

YET mark the force of this apparently minute Change. The Individual, *once vague*, is now recognized *as something known*, and that merely by the efficacy of this latter Article, which tacitly insinuates a kind of *previous* acquaintance, by referring the present Perception to a like Perception already past (a).

THE Truth is, the Articles (A) and (THE) are both of them *definitives*, as they circumscribe the latitude of Genera and Species, by reducing them for the most

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(a) See B. I. c. 5. p. 63, 64.

most part to denote Individuals. The difference however between them is this; Ch. I.  
 the Article (A) leaves the Individual itself *unascertained*, whereas the Article (THE) *ascertains the Individual also*, and is for that reason the more accurate Definitive of the two.

It is perhaps owing to the imperfect manner, in which the Article (A) defines, that the *Greeks* have no Article correspondent to it, but supply its place, by a negation of their Article, 'Ο. 'Ο ἄνθρωπος ἔπεσεν, THE man fell — ἄνθρωπος ἔπεσεν, A Man fell, without any thing prefixed, but only the Article withdrawn (b). Even in *English*, where the Article

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(b) Τὰ γὰρ ἀοριστῶς ὥστε νοούμενα, ἢ τῷ ἄρθεῃ παράθεσις ὑπὸ ὀρισμὸν τῷ προσώπῳ ἄγει. *Those things, which are at times understood indefinitely, the addition of the Article makes to be definite as to their Person.* Apoll. L. IV. c. 1. See of the same author, L. I. c. 6, 36. ποιεῖ (τὸ Ἀεθρον sc.) δ' ἀναπύλῃσιν

Ch. I. Article (A) cannot be used, as in plurals, its force is exprest by the same Negation. *Those are THE Men*, means those are Individuals, of which we possess some *previous Knowledge*. *Those are Men*, the Article apart, means no more than that they are so many *vague and uncertain* Individuals, just as the Phrase, *A Man*, in the singular, implies one of the same number.

BUT

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πύλησιν προσγνωσμένον τῷ ἐν τῇ συντάξει· οἷον εἰ μὲν λέγοι τις, ΑΝΘΡΩΠΟΣ ΗΚΕ, ἄδηλον τίνα ἄνθρωπον λέγει. εἰ δὲ Ο ΑΝΘΡΩΠΟΣ, δῆλον, προσγνωσμένον γὰρ τίνα ἄνθρωπον λέγει. Τῷτο δὲ αὐτὸ βέλονται καὶ οἱ φάσκοντες τ' ἄρθρον σημαντικὸν πρώτης γνώσεως καὶ δευτέρας. *The Article causes a Review within the Mind of something known before the texture of the Discourse. Thus if any one says* Ἀνθρωπὸς ἦκε, *MAN CAME (which is the same, as when we say in English* A man came) *it is not evident, of whom he speaks. But if he says* ὁ ἄνθρωπος ἦκε, *THE MAN CAME, then it is evident; for he speaks of some Person known before. And this is what those mean, who say that the Article is expressive of the First and Second Knowledge together. Theod. Gazæ, L. IV.*

BUT tho' the *Greeks* have no Article Ch. I.  
 correspondent to the Article (A,) yet  
 nothing can be more nearly related, than  
 their 'Ο, to the Article, THE. 'Ο βασιλεῦς,  
 THE King; ΤΟ δῶρον, THE Gift, &c.  
 Nor is this only to be proved by parallel  
 examples, but by the Attributes of the  
 Greek Article, as they are described by  
*Apollonius*, one of the earliest and most  
 acute of the old Grammarians, now re-  
 maining.

Ἔστιν ἔν καθὸ καὶ ἐν ἄλλοις ἀπεφηνάμεθα,  
 ἴδιον ἄρθρων ἢ ἀναφορὰ, ἢ ἐστὶ προκατειλεγ-  
 μένῃ προσώπῃ παραστατικὴ.—Now the pecu-  
 liar Attribute of the Article, as we have  
 shewn elsewhere, is that Reference, which  
 implies some certain Person already men-  
 tioned. Again—Οὐ γὰρ δὴγε τὰ ὀνόματα  
 ἐξ αὐτῶν ἀναφορὰν παρίσταν, εἰ μὴ συμπα-  
 ραλάβοιεν τὸ ἄρθρον, ἔξ ἑξαιρέτός ἐστιν ἡ ἀναφο-  
 ρά. For Nouns of themselves imply not  
 Reference, unless they take to them the Ar-  
 ticle,

Ch. I. *ticle, whose peculiar Character is Reference.*  
 Again—Τὸ ἄρθρον προῦφεσῶσαν γνώσιν δηλοῖ  
 —*The Article indicates a pre-established acquaintance (c).*

HIS reasoning upon *Proper Names* is worth remarking. *Proper Names* (he tells us) often fall into *Homonymie*, that is, different Persons often go by the same Name. To solve this ambiguity, we have recourse to *Adjectives* or *Epithets*. For example—there were two *Grecian* chiefs, who bore the name of *Ajax*. It was not therefore without reason, that *Menestheus* uses *Epithets*, when this intent was to distinguish the one of them from the other.

Ἀλλὰ

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(c) *Apoll. de Synt. L. I. c. 6, 7.* His account of REFERENCE is as follows—Ἰδίωμα ἀναφορᾶς προκατειλεγμένε προσώπε δευτέρα γνώσις. *The peculiar character of Reference is the second or repeated Knowledge of some Person already mentioned. L. II. c. 3.*

Ἄλλὰ περ οἷο ἴτω Τελαμώνιο ἄλκιμο Ch. I.  
 Αἴας. Hom. }

*If both Ajaxes (says he) cannot be spared,  
 ———at least alone*

*Let mighty Telamonian Ajax come.*

*Apollonius* proceeds——Even Epithets themselves are diffused thro' various Subjects, in as much as the same Adjective may be referred to many Substantives.

IN order therefore to render both Parts of Speech equally definite, that is to say the Adjective as well as the Substantive, the Adjective itself assumes *an Article* before it, that it may indicate *a Reference to some single Person only*, μοναδικὴ ἀναφορὰ, according to the Author's own Phrase. And thus it is we say, Τρύφων ὁ Γραμματικὸς, *Trypho the Grammarian*; Ἀπολλόδωρος ὁ Κυρηναῖος, *Apollodorus the Cyrenean*, &c. The Author's Conclusion of  
 x this


Ch. I. this Section is worth remarking. Δεόν-  
 τως ἄρα καὶ κατὰ τὸ τοῖατον ἢ πρόσθεσίς ἐστι  
 τῷ ἄρθρῳ, συνιδιάζουσα τὸ ἐπιθετικὸν τῷ κυρίῳ  
 ἑνόματι.—It is with reason therefore that  
 the Article is here also added, as it brings  
 the Adjective to an Individuality, as precise,  
 as the proper Name (d).

WE may carry this reasoning farther,  
 and shew, how by help of the *Article*  
 even common *Appellatives* come to have  
 the force of *proper Names*, and that un-  
 assisted by epithets of any kinds. Among  
 the *Athenians* Πλοῖον meant *Ship*; Ἐνδεκα,  
*Eleven*; and Ἄνθρωπος, *Man*. Yet add  
 but the Article, and Τὸ Πλοῖον, THE SHIP,  
 meant *that particular Ship, which they sent*  
*annually to Delos*; Οἱ Ἐνδεκα, THE ELEVEN,  
 meant *certain Officers of Justice*; and Ὁ  
 Ἄνθρωπος, THE MAN, meant *their public*  
*Executioner*. So in *English*, *City*, is a  
 Name

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(d) See *Apoll.* L. I. c. 12. where by mistake *Me-*  
*nelaus* is put for *Meneſtheus*.

Name common to many places ; and Ch. I.

*Speaker*, a Name common to many Men. 

Yet if we prefix the Article, THE CITY means our Metropolis; and THE SPEAKER, a high Officer in the British Parliament.

AND thus it is by an easy transition, that the Article, from denoting *Reference*, comes to denote *Eminence* also; that is to say, from implying an *ordinary* pre-acquaintance, to presume a kind of *general and universal Notoriety*. Thus among the Greeks Ὁ Ποιητής, THE POET, meant *Homer* (e); and Ὁ Σταγειρίτης, THE STAGIRITE, meant *Aristotle*; not that there were

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(e) There are so few exceptions to this Observation, that we may fairly admit it to be generally true. Yet *Aristotle* twice denotes *Euripides* by the Phrase ὁ ποιητής, once at the end of the seventh Book of his *Nicomachian Ethics*, and again in his *Physics*, L. II. 2. *Plato* also in his tenth Book of *Laws* (p. 901. Edit. Serr.) denotes *Hesiod* after the same manner.

Ch. I. were not many Poets, beside *Homer*; and  
 many Stagirites, beside *Aristotle*; but none  
 equally illustrious for their Poetry and  
 Philosophy.

It is on a like principle that *Aristotle* tells us, it is by no means the same thing to assert — εἶναι τὴν ἡδονὴν ἀγαθόν, or, TO ἀγαθόν — that, *Pleasure is A GOOD*, or, THE GOOD. The first only makes it a *common Object of Desire*, upon a level with many others, which daily raise our wishes; the last supposes it *that supreme and sovereign Good*, the ultimate Scope of all our Actions and Endeavours (*f*).

BUT to pursue our Subject. It has been said already that the Article has no meaning, but when associated to some other word.—To what words then may it be associated?—To such as require *defining*,  
 for

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(*f*) Analyt. Prior. L. I. c. 40.

for it is by nature a *Definitive*.—And *Ch. I.*  
*what Words* are these?—Not those which  
 already are *as definite, as may be*. Nor  
 yet those, which, *being indefinite, cannot*  
*properly be made otherwise*. It remains  
 then they must be *those, which though in-*  
*definite, are yet capable, through the Arti-*  
*cle, of becoming definite*.

UPON these Principles we see the reason,  
 why it is absurd to say, Ο ΕΓΩ, THE I, or  
 Ο ΣΥ, THE THOU, because nothing can  
 make those Pronouns more *definite*, than  
 they are (g). The same may be asserted  
 of

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(g) *Apollonius* makes it part of the Pronoun's De-  
 finition, to refuse co-alescence with the Article.  
 Ἐκεῖνο ἐν Ἀντωνυμίᾳ, τὸ μετὰ δείξεως ἢ ἀναφορᾶς  
 ἀντονομαζόμενον, ᾧ ἂν σὺνενι τὸ ἄρθρον. *That there-*  
*fore is a Pronoun, which with Indication or Reference*  
*is put for a Noun, and WITH WHICH THE ARTICLE*  
 BOTH NOT ASSOCIATE. L. II. c. 5. So *Gaza*,  
 speaking of Pronouns—Πάνη δὲ—ἐκ ἐπιδέχουται  
 ἄρθρον. L. IV. *Priscian* says the same. *Iure igitur*  
 Q *apud*

Ch. I. of Proper Names, and though the *Greeks* say ὁ Σωκράτης, ἡ Ξάνθιππη, and the like, yet the Article is a mere Pleonasm, unless perhaps it serve to distinguish Sexes. By the same rule we cannot say in *Greek* ΟΙ ΑΜΦΟΤΕΡΟΙ, or in *English*, THE BOTH, because these Words in *their own nature* are each of them perfectly defined, so that to define them farther would be quite superfluous. Thus, if it be said, *I have read BOTH Poets*, this plainly indicates a definite pair, of whom some mention has been made already; Δυσὺς ἐγνωσμένη, a known Duad, as Apollonius expresses himself, (b) when he speaks of this Subject. On the contrary, if it be said, *I have read Two Poets*, this may mean any Pair out

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*apud Græcos prima et secunda persona pronominum, quæ sine dubio demonstrativæ sunt, articulis adjungi non possunt; nec tertia, quando demonstrativa est. L. XII. p. 938.*—In the beginning of the same Book, he gives the true reason of this. *Supra omnes alias partes orationis FINIT PERSONAS PRONOMEN.*

(b) Apollon. L. I. c. 16.

out of all that ever existed. And hence this Numeral, being in this Sense *indefinite* (as indeed are all others, as well as itself) is forced to *assume the Article*, whenever it would become *definite* \*. And thus it is, THE TWO in *English*, and ΟΙ ΔΥΟ in *Greek*, mean nearly the same thing, as BOTH or ΑΜΦΟΤΕΡΟΙ. Hence also it is, that as Two, when taken alone, has reference to some *primary* and *indefinite* Perception, while the Article, THE, has reference to some *secondary* and *definite* †; hence I say the Reason, why it is bad *Greek* to say ΔΥΟ ΟΙ ΑΝΘΡΩΠΟΙ, and bad *English*, to say TWO THE MEN. Such Syntax is in fact a *Blending of In-*

Q 2 *compatibles,*

\* This explains *Servius* on the XII<sup>th</sup> *Æneid*. v. 511. where he tells us that *Duorum* is put for *Amhorum*. In *English* or *Greek* the Article would have done the business, for *the Two*, or τοῖν δυοῖν are equivalent to *Both* or ἀμφότερων, but not so *Duorum*, because the *Latins* have no Articles to prefix.

† Sup. p. 215, 216.

Ch. I. *compatibles*, that is to say of a *defined Substantive* with an *undefined Attributive*.  
 On the contrary to say in *Greek* ΑΜΦΟΤΕΡΟΙ ΟΙ ΑΝΘΡΩΠΟΙ, or in *English*, BOTH THE MEN, is good and allowable, because the Substantive cannot possibly be less apt, by being defined, to coalesce with an Attributive, which is defined as well as itself. So likewise, it is correct to say, ΟΙ ΔΥΟ ΑΝΘΡΩΠΟΙ, THE TWO MEN, because here the Article, being placed in the beginning, *extends its Power* as well through Substantive as Attributive, and equally contributes to *define* them both.

As some of the words above admit of no Article, *because they are by Nature as definite as may be*, so there are others, which admit it not, *because they are not to be defined at all*. Of this sort are all INTERROGATIVES. If we question about *Substances*, we cannot say Ο ΤΙΣ ΟΥΤΟΣ, THE WHO IS THIS; but ΤΙΣ ΟΥΤΟΣ,

ΟΤΤΟΣ, WHO IS THIS? (i). The same Ch. I.  
 as to *Qualities* and both kinds of *Quantity*.  
 We say without an Article ΠΟΙΟΣ, ΠΟ-  
 ΣΟΙ, ΠΗΛΙΚΟΣ, in *English*, WHAT SORT  
 OF, HOW MANY, HOW GREAT. The  
 Reason is, that the Articles 'Ο, and THE,  
 respect Beings, *already known*; Interro-  
 gatives respect Beings, *about which we are*  
*ignorant*; for as to what we know, Inter-  
 rogation is superfluous.

IN a word *the natural Associators with*  
*Articles* are all those *common Appellatives*,  
 which denote the several Genera and Spe-  
 cies of Beings. It is these, which, by assu-  
 ming a different *Article*, serve either to ex-  
 plain an Individual upon its first being per-  
 ceived, or else to indicate, upon its return, a  
 Recognition, or repeated Knowledge (k).

Q 3

WE

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(i) Apollonius calls ΤΙΣ, ἐναντιώτατον τῶν ἄρθρων,  
 a Part of Speech, *most contrary, most averse to Articles*,  
 L. IV. c. I.

(k) What is here said respects *the two Articles* which  
 we have in *English*. In *Greek*, the Article does no more,  
 than imply a *Recognition*. See before p. 216, 217, 218.

Ch. I. WE shall here subjoin a few Instances of the Peculiar Power of ARTICLES.

EVERY Proposition consists of a *Subject*, and a *Predicate*. In *English* these are distinguished by their Position, the Subject standing *first*, the Predicate *last*. *Happiness is Pleasure*—Here, *Happiness* is the *Subject*; *Pleasure*, the *Predicate*. If we change their order, and say, *Pleasure is Happiness*; then *Pleasure* becomes the *Subject*, and *Happiness* the *Predicate*. In *Greek* these are distinguished not by any Order or Position, but by help of the *Article*, which the Subject always assumes, and the Predicate in most instances (some few excepted) rejects. *Happiness is Pleasure*—ἡδονὴ ἡ εὐδαιμονία—*Pleasure is Happiness*—ἡ ἡδονὴ εὐδαιμονία—*Difficulties are difficult*—χαλεπὰ τὰ καλὰ—*Difficult things are fine*—τὰ χαλεπὰ καλὰ.


IN *Greek* it is worth attending, how in Ch. I.  
 the same Sentence, the same *Article*, by  
 being prefixed to a different Word, quite  
 changes the whole meaning. For exam-  
 ple—Ὁ Πτολεμαῖος γυμνασιαρχήσας ἐτιμήθη  
 —*Ptolemy, having presided over the Games,*  
*was publickly honoured.* The Participle  
 γυμνασιαρχήσας has here no other force,  
 than to denote to us *the Time, when* Pto-  
 lemy was honoured, *viz.* after having  
 presided over the Games. But if, instead  
 of the Substantive, we join the Participle  
 to the *Article*, and say, Ὁ γυμνασιαρχήσας  
 Πτολεμαῖος ἐτιμήθη, our meaning is then—  
*The Ptolemy, who presided over the Games,*  
*was honoured.* The Participle in this  
 case, *being joined to the Article*, tends ta-  
 citly to indicate not one *Ptolemy* but many,  
 of which number a particular one parti-  
 cipated of honour (1).

Q 4

IN

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(1) *Apollon.* L. I. c. 33, 34.

Ch. I.  IN *English* likewise it deserves remark-  
ing, how the Sense is changed by chang-  
ing of the *Articles*, tho' we leave every  
other Word of the Sentence untouched.—  
*And Nathan said unto David, THOU ART  
THE MAN*\*. In that single THE, that  
diminutive Particle, all the force and effi-  
cacy of the Reason is contained. By that  
alone are the Premises applied, and so  
firmly fixed, as never to be shaken. It is  
possible this Assertion may appear at first  
somewhat strange; but let him, who  
doubts it, only change the *Article*, and  
then see what will become of the Pro-  
phet and his reasoning.—*And Nathan said  
unto David, THOU ART A MAN*.  
Might not the King well have demanded  
upon so impertinent a position,

*Non dices hodie, quorsum hæc tam putida  
pendant ?*

BUT

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\* ΣΥ ΕΙ 'Ο ΑΝΗΡ. Βασιλ. Β'. κερ. ιβ'.

BUT enough of such Speculations. The Ch. I.  
 only remark, which we shall make on  
 them, is this; that “ minute Change in  
 “ PRINCIPLES leads to mighty Change in  
 “ EFFECTS; so that well are PRINCIPLES  
 “ intitled to our regard, however in ap-  
 “ pearance they may be trivial and low.”

THE ARTICLES already mentioned are  
 those *strictly* so called; but besides these  
 there are the PRONOMINAL ARTICLES,  
 such as, *This, That, Any, Other, Some, All,*  
*No, or None, &c.* Of these we have spoken  
 already in our Chapter of Pronouns (m),  
 where

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(m) See B. I. c. 5. p. 72, 73. It seems to have  
 been some view of words, like that here given, which  
 induced Quintilian to say of the Latin Tongue—  
*Noster sermo Articulos non desiderat; idesque in alias*  
*partes orationis sparguntur.* Inst. Orat. L. I. c. 4.  
 So Scaliger. *His declaratis, satis constat Græcorum*  
*Articulos non neglectos a nobis, sed eorum usum super-*  
*fluum. Nam ubi aliquid præscribendum est, quod Græci*  
*per articulum efficiunt (ἐλεξεν ὁ δᾶλος) expletur a*  
*Latinis per Is aut ILLE; Is, aut, Ille servus dixit,*  
*de*

**Ch. I.** where we have shewn, when they may be taken as Pronouns, and when as Articles. Yet in truth it must be confessed, if the Essence of an Article be *to define and ascertain*, they are much more properly Articles, than any thing else, and as such should be considered in Universal Grammar. Thus when we say, *THIS Picture I approve, but THAT I dislike*, what do we perform by the help of these Definitives, but bring down the common Appellative to denote two Individuals, the one as *the more near*, the other as *the more distant*? So when we say, *SOME men are virtuous, but ALL men are mortal*, what is the natural Effect of this ALL and SOME, but to define that *Universality*, and *Particularity*, which would remain indefinite, were we to take them

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*de quo seruo antea facta mentio sit, aut qui alio quo pacto notus sit. Adicitur enim Articulus ad rei memoriam reuocandam, cujus antea non nescii sumus, aut ad praefarendam intellectionem, quæ latius patere queat; veluti cum dicimus, C. Cæsar, Is qui postea dictator fuit. Nam alii fuere C. Cæsares. Sic Græcè Καὶσαρ ὁ αὐτοκρατορ. De Cauf. Ling. Lat. c. 131.*


them away? The same is evident in such Sentences, as—*SOME substances have sensation; OTHERS want it—Chuse ANY way of acting, and SOME men will find fault, &c.* For here *SOME*, *OTHER*, and *ANY*, serve all of them to *define* different Parts of a given Whole; *SOME*, to denote a *definite Part*; *ANY*, to denote an *indefinite*; and *OTHER*, to denote the *remaining Part*, when a Part has been assumed already. Sometimes this last Word denotes a *large indefinite Portion*, set in opposition to some *single, definite, and remaining Part*, which receives from such Opposition no small degree of heightening. Thus *Virgil*,

*Excudent ALII spirantia mollius æra ;  
(Credo equidem) vivos ducent de marmore  
vultus ;*

*Orabunt causas melius, cælique meatus  
Describent radio, et surgentia sidera  
dicent :*

*TU regere imperio populos, ROMANE,  
memento, &c.*      *Æn. VI.*

NOTHING

Ch. I.  NOTHING can be stronger or more sublime, than this Antithesis; *one Act* set as equal to *many other Acts taken together*, and the Roman *singly* (for it is *Tu Romane*, not *Vos Romani*) to *all other Men*; and yet this performed by so trivial a cause, as the just opposition of ALII to TU.

BUT here we conclude, and proceed to treat of CONNECTIVES.

## C H A P. II.

*Concerning Connectives, and first those  
called Conjunctions.*

**C**ONNECTIVES are the subject of what Ch. II. follows ; which, according as they connect either *Sentences* or *Words*, are called by the different Names of CONJUNCTIONS, or PREPOSITIONS. Of these Names, that of the *Preposition* is taken from a *mere accident*, as it commonly stands in connection before the Part, which it connects. The name of the *Conjunction*, as is evident, has reference to its *essential character*.

OF these two we shall consider the CONJUNCTION first, because it connects, not Words, but *Sentences*. This is conformable to the Analysis, with which we began this inquiry \*, and which led  
us,

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\* Sup. p. 11, 12.

Ch. II. us, by parity of reason, to consider *Sentences themselves* before *Words*. Now the Definition of a CONJUNCTION is as follows—a *Part of Speech, void of Signification itself, but so formed as to help Signification, by making TWO or more significant Sentences to be ONE significant Sentence (a)*.

THIS

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(a) Grammarians have usually considered the Conjunction as connecting rather *single Parts of Speech*, than *whole Sentences*, and that too with the addition of like with like, Tense with Tense, Number with Number, Case with Case, &c. This *Sanctius* justly explodes. *Conjunctio neque casus, neque alias partes orationis (ut imperiti docent) conjungit, ipsæ enim partes inter se conjunguntur—sed conjunctio Orationes inter se conjungit*. *Miner. L. III. c. 14*. He then establishes his doctrine by a variety of examples. He had already said as much, *L. I. c. 18*. and in this he appears to have followed *Scaliger*, who had asserted the same before him. *Conjunctionis autem notionem veteres paullo inconsultius prodidere; neque enim, quod aiunt, partes alias conjungit (ipsæ enim partes per se inter se conjunguntur)—sed Conjunctio est, quæ conjungit Orationes plures*. *De Caus. Ling. Lat. c. 165*.

This

THIS therefore being the general Idea of Ch. II.  
 CONJUNCTIONS, we deduce their Species   
 in

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This Doctrine of theirs is confirmed by *Apollonius*, who in the several places, where he mentions the Conjunction, always considers it in Syntax as connecting *Sentences*, and not Words, though in his works now extant he has not given us its Definition. See L. I. c. 2. p. 14. L. II. c. 12. p. 124. L. III. c. 15. p. 234.

But we have stronger authority than this to support *Scaliger* and *Sanctius*, and that is *Aristotle's* Definition, as the Passage has been corrected by the best Critics and Manuscripts. A Conjunction, according to him, is *φωνὴ ἄσημος, ἐκ πλειόνων μὲν φωνῶν μιᾶς, σημαντικῶν δὲ, ποιεῖν πεφυκυῖα μίαν φωνὴν σημαντικὴν. An articulate Sound, devoid of Signification, which is so formed as to make ONE significant articulate Sound out of several articulate Sounds, which are each of them significant. Poet. c. 20.* In this view of things, the one significant articulate Sound, formed by the Conjunction, is not the Union of two or more Syllables in one simple Word, nor even of two or more Words in one simple Sentence, but of two or more simple Sentences in one complex Sentence, which is considered as ONE, from that Concatenation of Meaning effected by the Conjunctions. For example, let us take the Sentence, which follows. *If Men are by nature social, it is their Interest to be just, though it were not so ordained by the*  
*Locus*

Ch. II. in the following manner. CONJUNCTIONS;  
 while they connect sentences, either connect  
 also

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*Laws of their Country.* Here are three Sentences. (1.) *Men are by nature social.* (2.) *It is Man's Interest to be just.* (3.) *It is not ordained by the Laws of every Country that Man should be just.* The first two of these Sentences are made One by the Conjunction, *IF*; the first One with the third Sentence, by the Conjunction, *THO'*; and the three, thus united, make that *φωνὴ μία σημαστική*, that one significant articulate Sound, of which *Aristotle* speaks, and which is the result of the conjunctive Power.

This explains a passage in his *Rhetoric*, where he mentions the same Subject. 'Ο γὰρ σύνδεσμος ἐν ποιεῖ τὸ πολλά· ὥστε εἰάν ἐξαίρεθῇ, δῆλον ὅτι τεναντίον ἔσται τὸ ἐν πολλά. *The Conjunction makes many, ONE; so that if it be taken away, it is then evident on the contrary that one will be MANY.* Rhet. III. c. 12. His instance of a Sentence, divested of its Conjunctions, and thus made many out of one, is, *ἦλθον, ἀπῆλθον, ἰδεόμεν, veni, occurri, rogavi*, where by the way the three Sentences, resulting from this Dissolution, (for *ἦλθον, ἀπῆλθον, and ἰδεόμεν*, are each of them, when unconnected, so many perfect Sentences) prove that these are the proper Subjects of the Conjunction's connective faculty.

*Ammonius's*

also their meanings, or not. For exam- Ch. II.  
 ple: let us take these two Sentences—  
*Rome was enslaved—Cæsar was ambitious*  
 —and connect them together by the Con-  
 junction, BECAUSE. *Rome was enslaved,*  
 BECAUSE *Cæsar was ambitious.* Here the  
 Meanings, as well as the Sentences, appear  
 to be connected. But if I say,—*Manners*  
*must be reformed, OR Liberty will be lost—*  
 here the Conjunction, OR, though it join  
 the

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
*Ammonius's account of the use of this Part of Speech*  
 is elegant. Διὸ καὶ τῶν λόγων ὁ μὲν ὑπαρξιν μίαν  
 σημαίνων, ὁ κυρίως εἷς, ἀνάλογος ἂν εἴη τῷ μηδέπω  
 τετρημένῳ ξύλῳ, καὶ διὰ τῆτο ἐν λεγομένῳ· ὁ δὲ πλείο-  
 νας ὑπάρξεις δηλῶν, ἓνα (logos διὰ) τινὰ δὲ σύνδεσμον  
 ἡνωσθᾶι πως δοκῶν, ἀναλογεῖ τῇ νηὶ τῇ ἐκ πολλῶν  
 συγκειμένη ξύλων, ὑπὸ δὲ τῶν γόμφων φαινομένην  
 ἐχᾶσθαι τὴν ἑνωσιν. *Of Sentences that, which denotes*  
*one Existence simply, and which is strictly ONE, may be*  
*considered as analogous to a piece of Timber not yet se-*  
*vered, and called on this account One. That, which*  
*denotes several Existences, and which appears to be made*  
*ONE by some Conjunctive Particle, is analogous to a Ship*  
*made up of many pieces of Timber, and which by means*  
*of the nails has an apparent Unity.* Am. in Lib. de  
 Interpret. p. 54. 6.

Ch. II. *the Sentences*, yet as to their respective *Meanings*, is a perfect *Disjunctive*. And thus it appears, that though all Conjunctions *conjoin Sentences*, yet with respect to the *Sensè*, some are CONJUNCTIVE, and some DISJUNCTIVE; and hence (*b*) it is that we derive their different Species.

THE *Conjunctions*, which *conjoin both Sentences and their Meanings*, are either COPULATIVES, or CONTINUATIVES. The principal Copulative in *English* is, AND. The Continuatives are, IF, BECAUSE, THEREFORE, THAT, &c. The Difference between these is this—*The Copulative* does no more than barely *couple Sentences*, and is therefore applicable to all Subjects, whose Natures *are not incompatible*. *Continuatives*, on the contrary, by a more intimate connection, consolidate  
Sen-

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(*b*) Thus Scaliger. *Aut ergo Sensum conjungunt, ac Verba; aut Verba tantum conjungunt, Sensum vero disjungunt.* De C. L. Lat. c. 167.

Sentences into *one continuous Whole*, and Ch. II.  
are therefore applicable only to Subjects,   
which have an *essential Co-incidence*.

To explain by examples—It is no way improper to say, *Lyfippus was a Statuary*, AND *Priscian was a Grammarian*—*The Sun shineth*, AND *the Sky is clear*—because these are things that may co-exist, and yet imply no absurdity. But it would be absurd to say, *Lyfippus was a Statuary*, BECAUSE *Priscian was a Grammarian*; tho' not to say, *the Sun shineth*, BECAUSE *the Sky is clear*. The Reason is, with respect to the first, *the Co-incidence* is merely *accidental*; with respect to the last, it is *essential*; and founded in nature. And so much for the Distinction between *Copulatives* and *Continuatives* (c).

As

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(c) *Copulativa est, quæ copulat tam Verba, quam Sensum*. Thus *Priscian*, p. 1026. But *Scaliger* is more explicit—*si Sensum conjungunt (conjunctiões sc.) aut*

Ch. II. As to *Continuatives*, they are either  
 SUPPOSITIVE, such as, IF; or POSITIVE,  
 such as, BECAUSE, THEREFORE, AS, &c.  
 Take Examples of each—you will live  
*happily*, IF you live *honestly*—you live *hap-*  
*pily*, BECAUSE you live *honestly*. The Dif-  
 ference between these Continuatives is  
 this—The *Suppositives* denote *Connection*,  
 but assert not actual *Existence*; the *Posi-*  
*tives* imply both the one and the other (d).

## FARTHER

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*necessariò, aut non necessariò: & si non necessario, tum  
 sunt Copulativæ, &c. De C. Ling. Lat. c. 167. Prif-*  
*cian's own account of Continuatives is as follows.*  
*Continuativæ sunt, quæ continuationem & consequentiam*  
*rerum significant—ibid. Scaliger's account is—causam*  
*aut præstituunt, aut subdunt. Ibid. c. 168. The*  
*Greek name for the Copulative was Σύνδεσμος συμ-*  
*πλεκτικός; for the Continuative, συναπτικός; the*  
*Etymologies of which words justly distinguish their*  
*respective characters.*

(d) The old *Greek* Grammarians confined the name  
 Συναπτικοί, and the *Latins* that of *Continuativæ*, to  
 those

FARTHER than this, the Positives above Ch. II. mentioned are either CAUSAL, such as, BECAUSE, SINCE, AS, &c. or COLLECTIVE, such as, THEREFORE, WHEREFORE, THEN, &c. The Difference between these is this—The *Causals* subjoin *Causes to Effects*—*The Sun is in Eclipse,*

BE-

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those Conjunctions, which we have called *Suppositive* or *Conditional*, while the Positive they called παρασυναπτικοί, or *Subcontinuatiuæ*. They agree however in describing their proper Characters. The first according to *Gaza* are, οἱ ὑπαρξιν μὲν ἔ, ἀκολουθίαν δέ τινα καὶ τάξιν δηλοῦντες—L. IV. *Priscian* says, they signify to us, *qualis est ordinatio & natura rerum, cum dubitatione aliquâ essentiae rerum*—p. 1027. And *Scaliger* says, they conjoin *sine subsistentiâ necessariâ; potest enim subsistere & non subsistere; utrumque enim admittunt*. Ibid. c. 168. On the contrary of the Positive, or παρασυναπτικοί (to use his own name) *Gaza* tells us, ὅτι καὶ ὑπαρξιν μετὰ τάξεως σημαίνουσιν ἔτοιγε—And *Priscian* says, *causam continuationis ostendunt consequentem cum essentia rerum*—And *Scaliger*, *non ex hypothesis, sed ex eo, quod subsistit, conjungunt*. Ibid.

Ch. II. BECAUSE *the Moon intervenes*—*The Collectives* subjoin *Effects to Causes*—*The Moon intervenes*, THEREFORE *the Sun is in Eclipse*. Now we use *Causals* in those instances, where, the Effect being conspicuous, we seek its Cause; and *Collectives*, in *Demonstrations*, and *Science properly so called*, where the Cause being known

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It may seem at first somewhat strange, why the *Possitive* Conjunctions should have been considered as Subordinate to the *Suppositive*, which by their antient Names appears to have been the fact. Is it, that the Positive are confined to what *actually is*; the Suppositive extend to *Possibles*, nay even as far as to *Impossibles*? Thus it is false to affirm, *As it is Day, it is Light*, unless it actually *be* Day. But we may at midnight affirm, *If it be Day, it is Light*, because the, *If*, extends to Possibles also. Nay we may affirm, by its help (if we please) even Impossibles. We may say, *If the Sun be cubical, then is the Sun angular; If the Sky fall, then shall we catch Larks*. Thus too Scaliger upon the same occasion—*amplitudinem Continuativæ percipi ex eo, quod etiam impossibile aliquando præsupponit*. De C. L. Lat. C. 168. In this sense then the Continuative, Suppositive or Conditional Conjunction is (as it were) superior to the Positive, as being of greater latitude in its application.

known first, by its help we discern consequences (e). Ch. II.

ALL these *Continuatives* are resolvable into *Copulatives*. Instead of, BECAUSE *it is Day, it is light*, we may say, *It is Day, AND it is Light*. Instead of, IF *it be Day, it is Light*, we may say, *It is at the same time necessary to be Day, AND to be Light*; and so in other Instances. The Reason is, that the Power of the *Copulative* extends to all Connections, as well to the *essential*, as to the *casual* or *fortuitous*. Hence therefore the *Continuative* may be resolved into a *Copulative* and something more, that is to say, into a *Copulative* implying an *essential* Co-incidence (f) in the Subjects conjoined.

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As

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(e) The *Latins* called the *Causals*, *Causales* or *Causativæ*; the *Collectives*, *Collectivæ* or *Illativæ*: The *Greeks* called the former *Ἀιτιολογικοί*, and the latter *Συλλογιστικοί*.

(f) *Resolvuntur autem in Copulativas omnes hæ, propterea quod Causa cum Effectu Suapte naturâ conjuncta est.* Scal. de C. L, Lat. c. 169.

Ch. II. As to *Causal* Conjunctions (of which  
 we have spoken already) there is no one  
 of the four Species of Causes, which they  
 are not capable of denoting: for example,  
 THE MATERIAL CAUSE—*The Trumpet  
 sounds, BECAUSE it is made of Metal*—THE  
 FORMAL—*The Trumpet sounds, BECAUSE  
 it is long and hollow*—THE EFFICIENT—  
*The Trumpet sounds, BECAUSE an Artist  
 blows it*—THE FINAL—*The Trumpet  
 sounds, THAT it may raise our courage*,  
 Where it is worth observing, that the  
 three first Causes are express'd by the strong  
 affirmation of the *Indicative Mode*, because  
 if the Effect actually be, these must of  
 necessity be also. But the last Cause has  
 a different Mode, namely, the *Contingent  
 or Potential*. The Reason is, that the  
 Final Cause, tho' it may be *first in Specu-  
 lation*, is always *last in Event*. That is to  
 say, however it may be the End, which  
 set the Artist first to work, it may still be  
 an End beyond his Power to obtain, and  
 which,

which, like other Contingents, may either Ch. II.  
happen, or not (g). Hence also it is  
connected by Conjunctions of a peculiar  
kind, such as, THAT, ἵνα, UT, &c.

THE Sum is, that ALL CONJUNCTIONS, *which connect both Sentences and their Meanings*, are either COPULATIVE, or CONTINUATIVE; the Continuatives are either *Conditional*, or *Positive*; and the Positives are either *Causal* or *Collective*.

AND now we come to the DISJUNCTIVE CONJUNCTIONS; a Species of Words which bear this contradictory Name, because, while they *disjoin the Sense*, they *conjoin the Sentences* (h).

WITH

(g) See B. I. c. 8. p. 142. See also Vol. I. Note VIII. p. 271. For the four Causes, see Vol. I. Note XVII. p. 280.

(h) 'Οἱ δὲ διαζευκτικοὶ τὰ διαζευγμένα συντιθέασιν καὶ ἢ πρᾶγμα ἀπὸ πράγματος, ἢ πρόσωπον ἀπὸ προσώπου διαζευγνύοντες, τῇ φρασιν ἐπισυνδεδῶσιν.

Gazz

Ch. II. WITH respect to these we may observe, that as there is a Principle of UNION diffused throughout all things, by which THIS WHOLE is kept together, and preserved from Diffipation; so there is a Principle of DIVERSITY diffused in like manner, the Source of Distinction, of Number, and of Order (i).

Now

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*Gazæ Gram. L. IV. Disjunctivæ sunt, quæ, quamvis dictiones conjungant, sensum tamen disjunctum habent. Prisc. L. XVI. p. 1029. And hence it is, that a Sentence, connected by Disjunctives, has a near resemblance to a simple negative Truth. For though this as to its Intelleſtion be disjunctive (its end being to disjoin the Subject from the Predicate) yet as it combines Terms together into one Proposition, it is as truly *synthetical*, as any Truth, that is *affirmative*. See Chap. I. Note (b). p. 3.*

(i) The DIVERSITY, which adorns Nature, may be said to heighten by degrees, and as it passes to different Subjects, to become more and more intense. Some things only differ, when considered as *Individuals*, but if we recur to their *Species*, immediately lose all Distinction: such for instance are *Socrates* and *Plato*. Others *differ* as to *Species*, but as to *Genus* are

Now it is *to express in some degree the* Ch. II.  
*Modifications of this Diversity*, that DIS-  
 JUNCTIVE CONJUNCTIONS seem first to  
 have been invented.

OF these DISJUNCTIVES, some are  
 SIMPLE, some ADVERSATIVE—*Simple*,  
 as when we say, EITHER *it is Day*, OR *it*  
*is*

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the same: such are *Man* and *Lion*. There are others  
 again, which *differ as to Genus*, and co-incide only in  
 those *transcendental Comprehensions* of Ens, Being, Ex-  
 istence, and the like: such are *Quantities* and *Quali-*  
*ties*, as for example *an Ounce*, and the Colour, *White*.  
 Lastly ALL BEING whatever differs, as *Being*, from  
*Non-being*.


Farther, in all things different, however moderate  
 their Diversity, there is an appearance of OPPOSITION  
 with respect to each other, in as much as each thing *is*  
*it self*, and *not any* of the rest. But yet in all Subjects  
 this Opposition is not *the same*. In RELATIVES, such  
 as Greater and Less, Double and Half, Father and  
 Son, Cause and Effect, in *these* it is *more striking*, than  
 in ordinary Subjects, because *these* always shew it, *by*  
*necessarily inferring each other*. In CONTRARIES,  
 such as Black and White, Even and Odd, Good and  
 Bad,

Ch. II. *is Night—Adversative*, as when we say, *It is not Day, BUT it is Night*. The Difference between these is, that the simple do no more, than *merely disjoin*; the *Adversative* disjoin, with an *Opposition concomitant*. Add to this, that the Adversative are *definite*; the Simple, *indefinite*. Thus when we say, *The Number of Three is not*  
an

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Bad, Virtuous and Vitious, in these the Opposition goes still farther, because these not only *differ*, but are even *destructive of each other*. But the most potent *Opposition* is that of *Ἀντίφασις*, or CONTRADICTION, when we oppose *Proposition to Proposition*, *Truth to Falshood*, asserting of any Subject, *either it is, or it is not*. This indeed is an *Opposition*, which extends itself to all things, for every thing conceivable must needs have its *Negative*, though multitudes by nature have neither *Relatives*, nor *Contraries*.

Besides these Modes of DIVERSITY, there are others that deserve notice: such for instance, as the Diversity between the *Name* of a thing, and its *Definition*; between the *various Names*, which belong to the *same thing*, and the *various things*, which are denoted by the *same Name*; all which *Diversities* upon occasion become a Part of our Discourse. And so much, in short, for the Subject of DIVERSITY.

an even Number, BUT an odd, we not only Ch. II.  
 disjoin two opposite Attributes, but we   
 definitely affirm one, and deny the other.  
 But when we say, *The Number of the Stars*  
 is EITHER even OR odd, though we assert  
 one Attribute *to be*, and the other *not to*  
*be*, yet the Alternative notwithstanding is  
 left indefinite. And so much for *simple*  
*Disjunctives* (k).

As


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(k) The simple Disjunctive *ἢ*, or *Vel*, is mostly  
 used *indefinitely*, so as to leave an Alternative. But  
 when it is used *definitely*, so as to leave no Alterna-  
 tive, it is then a perfect Disjunctive of the Subsequent  
 from the Previous, and has the same force with *ἢ* *ἔ*,  
 or, *Et non*. It is thus Gaza explains that Verse of  
*Homer*.

Βάλομ' ἐγὼ λαὸν σέον ἔμμεναι, ἢ ἀπολέσθαι.

Ιλ. Α.

That is to say, *I desire the people should be saved, AND*  
*NOT be destroyed*, the Conjunction *ἢ* being *ἀναίρετικός*,  
 or *sublative*. It must however be confessed, that this  
 Verse is otherwise explained by an Ellipsis, either of  
*μᾶλλον*, or *ἀντίς*, concerning which see the Com-  
 mentators.

Ch. II.  As to *Adversative Disjunctives*, it has been said already that they imply OPPOSITION. Now there can be no Opposition of the *same Attribute*, in the *same Subject*, as when we say, *Nireus was beautiful*; but the Opposition must be either of the *same Attribute* in *different Subjects*, as when we say, *Brutus was a Patriot*, BUT *Cæsar was not*—or of *different Attributes* in the *same Subject*, as when we say, *Gorgias was a Sophist*, BUT *not a Philosopher*—or of *different Attributes* in *different Subjects*, as when we say, *Plato was a Philosopher*, BUT *Hippias was a Sophist*.

THE *Conjunctions* used for all these purposes may be called ABSOLUTE ADVERSATIVES.

BUT there are *other Adversatives*, besides these; as when we say, *Nireus was more beautiful*, THAN *Achilles*—*Virgil was*

AS

AS great a Poet, AS Cicero was an Orator. Ch. II.

The Character of these latter is, that they go farther than the former, by marking not only *Opposition*, but that *Equality* or *Excess*, which arises among Subjects from their being *compared*. And hence it is they may be called ADVERSATIVES OF COMPARISON.

BESIDES the Adversatives here mentioned, there are two other Species, of which the most eminent are UNLESS and ALTHO'. For example—*Troy will be taken, UNLESS the Palladium be preserved—Troy will be taken, ALTHO' Hector defend it.* The Nature of these *Adversatives* may be thus explained. As every *Event* is naturally *allied* to its *Cause*, so by parity of reason it is *opposed* to its *Preventive*. And as every *Cause* is either *adequate* (1) or *in-adequate* (in-

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(1) This Distinction has reference to *common Opinion*, and the *form of Language*, consonant thereto. In strict metaphysical truth, *No Cause, that is not adequate, is any Cause at all.*

Ch. II. {in-adequate, when it endeavours, without being effectual) so in like manner is every *Preventive*. Now *adequate Preventives* are exprest by such Adversatives, as *UNLESS*—*Troy will be taken, UNLESS the Palladium be preserved*; that is, *This alone is sufficient to prevent it*. The *In-adequate* are exprest by such Adversatives, as *ALTHO'*—*Troy will be taken, ALTHO' Hector defend it*; that is, *Hector's Defence will prove in-effectual*.

THE Names given by the old Grammarians to denote these last Adversatives, appear not sufficiently to express their Natures (*m*). They may be better perhaps called *ADVERSATIVES ADEQUATE*, and *IN-ADEQUATE*.

AND thus it is that all *DISJUNCTIVES*, that is *CONJUNCTIONS*, which conjoin Sentences,

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(*m*) They called them for the most part, without sufficient Distinction of their Species, *Adversativæ*, or *Ἐναντιωματικοί*.

*tences, but not their Meanings*, are either Ch. II.  
SIMPLE OR ADVERSATIVE; and that all  
ADVERSATIVES are either *Absolute* or  
*Comparative*; or else *Adequate* or *In-  
adequate*.

WE shall finish this Chapter with a few  
miscellany Observations.


IN the first place it may be observed,  
through all the Species of Disjunctives,  
that the *same* Disjunctive appears to have  
*greater* or *less* force, according as the Sub-  
jects, which it disjoins, are more or less  
disjoined by Nature. For example, if  
we say, *Every Number is even, OR odd—*  
*Every Proposition is true, OR false*—nothing  
seems to disjoin *more strongly* than the  
*Disjunctive*, because no things are in Na-  
ture more *incompatible* than the Subjects.  
But if we say, *That Object is a Triangle,*  
*OR Figure contained under three right lines*  
—the (OR) in this case hardly seems to  
disjoin, or indeed to do more, than *dis-  
tinctly* to express the Thing, first by its  
S Name,

Ch. II. *Name*, and then by its *Definition*. So if we  
 { say, *That Figure is a Sphere, OR a Globe,*  
*OR a Ball*—the Disjunctive in this case,  
 tends no farther to disjoin, than as it dis-  
 tinguishes the *several Names*, which be-  
 long to the *same Thing* (n).

AGAIN—the Words, *When* and *Where*,  
 and all others of the same nature, such as,  
*Whence, Whither, Whenever, Wherever,*  
*&c.* may be properly called ADVERBIAL  
 CONJUNCTIONS, because they participate  
 the nature both of Adverbs and Conjun-  
 ctions—*of Conjunctions*, as they conjoin Sen-  
 tences ;

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(n) The *Latins* had a peculiar Particle for this oc-  
 casion, which they called *Subdisjunctiva*, a *Subdisjunc-*  
*tive* ; and that was *SIVE*. *Alexander sive Paris ;*  
*Mars sive Mavors*. The Greek 'Εἰτ' ἔν seems to an-  
 swer the same end. Of these Particles, *Scaliger* thus  
 speaks—*Et sive nomen Subdisjunctivarum recte accep-*  
*tum est, neque enim tam planè disjungit, quam Disjunc-*  
*tivæ. Nam Disjunctivæ sunt in Contrariis—Subdis-*  
*junctivæ autem etiam in non Contrariis, sed Diversis*  
*tantum ; ut, Alexander sive Paris. De C. L. Lat.*  
*c. 170.*

tences; of *Adverbs*, as they denote the At- Ch. II.  
tributes either of *Time*, or of *Place*. 

AGAIN—these *Adverbial Conjunctions*, and perhaps *most of the Prepositions* (contrary to the Character of *accessory Words*, which have strictly no Signification, but when associated with other words) have a kind of *obscure* Signification, when taken alone, by denoting those Attributes of Time and Place. And hence it is, that they appear in Grammar, like *Zoophytes* in Nature; a kind of (*o*) middle Beings, of amphibious character, which, by sharing the Attributes of the higher and the lower, conduce to link the Whole together (*p*).

AND

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(*o*) Πολλαχοῦ γὰρ ἡ φύσις δῆλη γίνεται κατὰ μικρὸν μεταβαίνουσα, ὥςτε ἀμφισβητεῖσθαι ἐπὶ τίνων, πότερον ζῶον ἢ φυτὸν. *Themist.* p. 74. Ed. Ald. See also *Arist.* de Animal. Part. p. 93. l. 10. Ed. Syll.

(*p*) It is somewhat surprizing that the politest and most elegant of the *Attic Writers*, and *Plato* above all

Ch. II.      AND so much for CONJUNCTIONS,  
 their Genus, and their Species.

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the rest, should have their works filled with Particles of all kinds, and with Conjunctions in particular; while in the modern polite works, as well of ourselves as of our neighbours, scarce such a Word as a Particle, or Conjunction is to be found. Is it, that where there is *Connection in the Meaning*, there must be *Words had to connect*; but that where the Connection is little or none, such Connectives are of little use? That Houses of Cards, without cement, may well answer their end, but not those Houses, where one would chuse to dwell? Is this the Cause? or have we attained an Elegance, to the Antients unknown?

*Venimus ad summam fortunæ, &c.*

## C H A P. III.

*Concerning those Connectives, called  
Prepositions.*

**P**REPOSITIONS by their name express Ch.III.  
 their *Place*, but not their *Character*.  
 Their Definition will distinguish them  
 from the former Connectives. A PRE-  
 POSITION is a *Part of Speech*, devoid itself  
 of Signification, but so formed as to unite  
 two Words that are significant, and that re-  
 fuse to co-alesce or unite of themselves (a).  
 This

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(a) The Stoic Name for a Preposition was Προθε-  
 τικὸς Σύνδεσμος, *Præpositiva Conjunctio*, a *Preposi-*  
*tive Conjunction*. Ὡς μὲν ἔν κ' κατὰ τὰς ἄλλας πα-  
 ραθέσεις αἱ προθέσεις συνδεσμικῆς συνᾶξεως γίνονται  
 παρεμφατικάι, λέλεκται ἡμῖν· ἐξ ὧν κ' ἀφορμὴ ἔυρη-  
 ται παρὰ τοῖς Στωικοῖς τῷ καλεῖσθαι αὐτὰς Προθε-  
 τικὰς Συνδέσμους. Now in what manner even in other  
 applications (besides the present) Prepositions give proof  
 of their Conjunctive Syntax, we have mentioned already;

Ch.III. This connective Power, (which relates to *Words* only, and not *Sentences*) will be better understood from the following Speculations.

SOME things co-alesce and unite of *themselves*; others refuse to do so *without help*, and as it were compulsion. Thus in Works of Art, the Morter and the Stone co-alesce of themselves; but the Wainscot and the Wall not without Nails and Pins. In nature this is more conspicuous. For example; all Quantities, and Qualities co-alesce immediately with their Substances. Thus it is we say, *a fierce Lion, a vast Mountain*; and from *this Natural Concord of Subject and Accident*, arises *the Grammatical Concord of Substantive and Adjective*. In  
like

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whence too the Stoics took occasion to call them PREPOSITIVE CONJUNCTIONS. *Apollon. L. IV. c. 5. p. 313.* Yet is this in fact rather a descriptive *Sketch*, than a complete *Definition*, since there are other Conjunctions, which are Prepositive as well as these. See *Gaz. L. IV. de Præposit. Prisc. L. XIV. p. 983.*

like manner Actions co-alesce with their Agents, and Passions with their Patients. Ch.III.  
 Thus it is we say, *Alexander conquers*; *Darius is conquered*. Nay, as every Energy is a kind of Medium between its Agent and Patient, the whole three, *Agent, Energy, and Patient*, co-alesce with the same facility; as when we say, *Alexander conquers Darius*. And hence, that is from *these Modes of natural Co-alescence*, arises *the Grammatical Regimen of the Verb by its Nominative, and of the Accusative by its Verb*. Farther than this, Attributives themselves may be most of them characterized; as when we say of such Attributives as *ran, beautiful, learned*, he *ran swiftly*, she was *very beautiful*, he was *moderately learned*, &c. And hence the *Co-alescence of the Adverb with Verbs, Participles, and Adjectives*.

THE general Conclusion appears to be this. "THOSE PARTS OF SPEECH UNITE  
 "OF THEMSELVES IN GRAMMAR, WHOSE  
 "ORIGINAL ARCHETYPES UNITE OF

Ch.III. “THEMSELVES IN NATURE.” To  
 which we may add, as following from  
 what has been said, that *the great Objects  
 of Natural Union are SUBSTANCE and  
 ATTRIBUTE. Now tho’ Substances natu-  
 rally co-incide with their Attributes, yet  
 they absolutely refuse doing so, one with  
 another (b). And hence those known  
 Maxims in Physics, that Body is impenetra-  
 ble; that two Bodies cannot possess the same  
 place; that the same Attribute cannot be-  
 long to different Substances, &c.*

FROM these Principles it follows, that  
 when we form a Sentence, the *Substantive*  
 without difficulty co-incides with the  
*Verb*, from the natural Co-incidence of  
*Substance and Energy*—THE SUN WARM-  
 ETH. So likewise the *Energy* with the  
*Subject*,

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(b) *Causa, propter quam duo Substantiva non po-  
 nuntur sine copulâ, e Philosophiâ petenda est: neque  
 enim duo substantialiter unum esse potest, sicut Substantia  
 et Accidens; itaque non dicas, CAESAR, CATO PUGNAT.  
 Scal. de Caus. Ling. Lat. c. 177.*

*Subject, on which it operates* — WARM-  
 ETH THE EARTH. So likewise both  
*Substance and Energy* with their proper  
*Attributes*. — THE SPLENDID SUN, — GE-  
 NIAALLY WARMETH — THE FERTILE  
 EARTH. But suppose we were desirous  
 to add other Substantives, as for instance,  
 AIR, or BEAMS. How would these co-  
 incide, or under what Character could  
 they be introduced? Not as *Nominatives*  
 or *Accusatives*, for both those places are  
 already filled; the Nominative by the  
 Substance, SUN; the Accusative by the  
 Substance, EARTH. Not as *Attributes*  
 to these last, or to any other thing; for  
*Attributes by nature they neither are, nor*  
*can be made*. Here then we perceive the  
 Rise and Use of PREPOSITIONS. By  
 these we connect those Substantives to  
 Sentences, which at the time are unable  
 to co-alesce *of themselves*. Let us assume  
 for instance a pair of these Connectives,  
 THRO', and WITH, and mark their Ef-  
 fect upon the Substances here mentioned.  
*The splendid Sun* WITH *his Beams* *genially*  
*warmeth*

Ch.III. *warmeth THRO' the Air the fertile Earth.*

The Sentence, as before, remains *intire and one*; the *Substantives* required are both *introduced*; and not a Word, which was there before, is detruded from its proper place.

IT must here be observed that most, if not all Prepositions seem originally formed to denote the *Relations of PLACE* (c). The reason is, this is that grand *Relation*, which *Bodies* or *natural Substances* maintain at all times one to another, whether they are contiguous or remote, whether in motion or at rest.

IT may be said indeed that *in the Continuity of Place* they form this UNIVERSE

OR

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(c) *Omne corpus aut movetur aut quiescit: quare opus fuit aliquâ notâ, quæ TO ΠΟΤ significaret, sive esset inter duo extrema, inter quæ motus fit, sive esset in altero extremorum, in quibus fit quies. Hinc eliciemus Præpositionis essentiâlem definitionem. Scal. de Caus. Ling. Lat. c. 152.*

OF VISIBLE WHOLE, and are made as Ch.III.  
 much ONE by that general Comprehension, as is consistent with their several Natures, and specific Distinctions. Thus it is we have Prepositions to denote the *contiguous Relation* of Body, as when we say, *Caius walketh WITH a Staff*; *the Statue stood UPON a Pedestal*; *the River ran OVER a Sand*; others for the *detached Relation*, as when we say, *He is going TO Italy*; *the Sun is risen ABOVE the Hills*; *these Figs came FROM Turkey*. So as to *Motion* and *Rest*, only with this difference, that *here* the Preposition varies its character with the Verb. Thus if we say, *that Lamp hangs FROM the Ceiling*, the Preposition, FROM, assumes a Character of *Quiescence*. But if we say, *that Lamp is falling FROM the Ceiling*, the Preposition in such case assumes a Character of *Motion*. So in *Milton*,

—*To support uneasy Steps*  
 OVER *the burning Marle*—Par. L. I.

Here OVER denotes *Motion*.

Again

Ch.III. Again—

—He—with looks of cordial Love  
Hung OVER her enamour'd—Par. L. IV.

Here OVER denotes *Rest*.


BUT though the original use of Prepositions was to denote *the Relations of Place*, they could not be confined to this Office only. They by degrees extended themselves to Subjects *incorporeal*, and came to denote Relations, as well *intellectual* as *local*. Thus, because in Place he, who is *above*, has commonly the advantage over him, who is *below*, hence we transfer OVER and UNDER to *Dominion* and *Obedience*; of a King we say, *he ruled OVER his People*; of a common Soldier, *he served UNDER such a General*. So too we say, *with Thought*; *without Attention*; thinking *over* a Subject; *under* Anxiety; *from* Fear; *out of* Love; *through* Jealousy, &c. All which instances, with many others of like kind,

kind, shew that the *first Words* of Men, Ch.III.  
 like their *first Ideas*, had an immediate  
 reference to *sensible Objects*, and that in af-  
 terdays, when they began to discern with  
 their *Intellect*, they took those Words,  
 which they found *already* made, and  
 transferred them by metaphor to *intellec-*  
*tual* Conceptions. There is indeed no  
 Method to express new Ideas, but either  
 this of *Metaphor*, or that of *Coining new*  
*Words*, both which have been practised  
 by Philosophers and wise Men, accord-  
 ing to the nature, and exigence of the  
 occasion (*d*).

IN


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(*d*) Among the Words new coined we may ascribe  
 to *Anaxagoras*, Ὀμοιομέρεια; to *Plato*, Ποιότης; to  
*Cicero*, *Qualitas*; to *Aristotle*, Ἐντέλεια; to the  
*Stoics*, Ὀντις, κεράτις, and many others.—Among  
 the Words transferred by Metaphor from *common* to  
*special* Meanings, to the *Platonics* we may ascribe Ἰδέα;  
 to the *Pythagoreans* and *Peripatetics*, Κατηγορία, and  
 Κατηγορεῖν; to the *Stoics*, Κατάληψις, ἐπέληψις,  
 καθήκον; to the *Pyrrhonists*, Ἐξῆσι, ἐνδέχεται, ἐπίχρη,  
 &c.

Ch.III.  IN the foregoing use of Prepositions, we have seen how they are applied *κατὰ παράθεσιν*, by way of *Juxta-position*, that is to say, where they are prefixt to a Word, with-

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And here I cannot but observe, that he who pretends to discuss the Sentiments of any one of these Philosophers, or even to cite and translate him (except in trite and obvious Sentences) without accurately knowing the *Greek* Tongue in general; the nice differences of many Words apparently synonymous; the peculiar Style of the Author whom he presumes to handle; the new coined Words, and new Significations given to old Words, used by such Author, and his Sect; the whole Philosophy of such Sect, together with the Connections and Dependencies of its several Parts, whether Logical, Ethical, or Physical;—He I say, that, without this previous preparation, attempts what I have said, will shoot in the dark; will be liable to perpetual blunders; will explain, and praise, and censure merely by chance; and though he may possibly to Fools appear as a wise Man, will certainly among the wise ever pass for a Fool. Such a Man's Intellect comprehends antient Philosophy, as his Eye comprehends a distant Prospect. He may see perhaps enough, to know Mountains from Plains, and Seas from Woods; but for an accurate discernment of particulars, and their character, this without farther helps, it is impossible he should attain.

without becoming a Part of it. But they Ch.III.  
 may be used also *κατὰ σύνθεσιν*, by way of   
*Composition*, that is, they may be prefix to  
 a Word, so as to become a real Part of  
 it (e). Thus in *Greek* we have *Ἐπίσθαι*,  
 in *Latin*, *Intelligere*, in *English*, to *Under-*  
*stand*. So also, to *foretel*, to *overact*, to  
*undervalue*, to *outgo*, &c. and in *Greek* and  
*Latin*, other instances innumerable. In  
 this case the Prepositions commonly trans-  
 fuse something of their own Meaning into  
 the Word, with which they are com-  
 pounded; and this imparted Meaning in  
 most instances will be found ultimately  
 resolvable into some of the Relations of  
 PLACE, (f) as used either in its *proper*  
 or *metaphorical* acceptation.

LASTLY,

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(e) See *Gaz. Gram. L. IV. Cap. de Præpositione*.

(f) For example, let us suppose some given Space.  
 E and Ex signify *out of* that Space; PER, *through* it,  
 from beginning to end; IN, *within* it; SUB, *under* it.

Ch.III.      LASTLY, there are times, when Prepositions totally lose their connective Nature, being

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Hence then E and PER in composition *augment*; *Enormis*, something not simply big, but big in excess; something got out of the rule, and beyond the measure; *Dico*, to speak; *Edico*, to speak out; whence *Edictum*, an *Edict*, something so effectually spoken, as all are supposed to hear, and all to obey. So *Terence*,

*Dico, Edico vobis*—*Eun. V. 5. 20.*

which (as *Donatus* tells us in his Comment) is an *Ἀυξήσις*. *Fari*, to speak; *Effari*, to speak out—hence *Effatum*, an *Axiom*, or self-evident Proposition, something addressed as it were to all men, and calling for universal Assent. *Cic. Acad. II. 29. Permagnum, Perutilis*, great throughout, useful through every part.

On the contrary, *IN* and *SUB* diminish and lessen. *Injustus, Iniquus, unjust, iniquitable*, that lies within Justice and Equity, that reaches not so far, that falls short of them; *Subniger, blackish; Subrubicundus, reddish*; tending to black, and tending to red, but yet under the standard, and below perfection.

*Emo* originally signified to take away; hence it came to signify to buy, because he, who buys, takes away his purchase. *INTER, Between*, implies *Discontin-*  
ance,

being converted into Adverbs, and used Ch.III.  
in Syntax accordingly. Thus *Homer*, }

—Γέλασσε δὲ πᾶσα περὶ χθών.

—*And Earth smil'd all around.*


IL. T. 362.

But of this we have spoken in a preceding Chapter (g). One thing we must however observe, before we finish this Chapter, which is, that whatever we may be told of CASES in modern Languages, there are in fact no such things; but their force and power is exprest by two Methods,

*ance*, for in things continuous there can nothing lie between. From these two comes, *Interimo*, to kill, that is to say, *To take a Man away in the midst of Life, by making a Discontinuance of his vital Energy*. So also *Perimo*, to kill a Man, that is to say, *to take him away thoroughly*; for indeed what more thorough taking away can well be supposed? The *Greek* Verb, Ἀναιρεῖν, and the *English* Verb, *To take off*, seem both to carry the same allusion. And thus it is that Prepositions become Parts of other Words.

(g) See before, p. 205.

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Ch.III.  thods, either by *Situation*, or by *Prepositions*; *the Nominative and Accusative Cases* by *Situation*; *the rest*, by *Prepositions*. But this we shall make the Subject of a Chapter by itself, concluding here our Inquiry concerning *Prepositions*.

## C H A P. IV.

*Concerning Cases.*

AS CASES, or at least their various Powers, depend on the knowledge partly of *Nouns*, partly of *Verbs*, and partly of *Prepositions*; they have been reserved, till those Parts of Speech had been examined and discussed, and are for that reason made the Subject of so late a Chapter, as the present. Ch.IV.

THERE are no CASES in the modern Languages, except a few among the *primitive Pronouns*, such as I, and ME; JE, and MOY; and the *English Genitive*, formed by the addition of s, as when from *Lion*, we form *Lion's*; from *Ship*, *Ship's*. From this defect however we may be enabled to discover in some instances what a Case is, the *Periphrasis*, which sup-

Ch.IV. plies its place, being *the Case* (as it were) *unfolded*. Thus *Equi* is analized into *Du Cheval*, *Of the Horse*, *Equo* into *Au Cheval*, *To the Horse*. And hence we see that the GENITIVE and DATIVE CASES imply the joint Power of a *Noun* and a *Preposition*, the Genitive's Preposition being *A*, *De*, or *Ex*, the Dative's Preposition being *Ad*, or *Versus*.

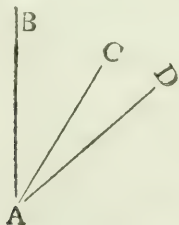
WE have not this assistance as to the ACCUSATIVE, which in modern Languages (a few instances excepted) is only known from its position, that is to say, by being subsequent to its Verb, in the collocation of the words.

THE VOCATIVE we pass over from its little use, being not only unknown to the modern Languages, but often in the antient being supplied by the *Nominative*.

THE ABLATIVE likewise was used by the *Romans* only; a Case they seem to have adopted

adopted to *associate with their Prepositions*, Ch.IV.  
 as they had deprived their *Genitive* and *Dative* of that privilege; a Case certainly not necessary, because the *Greeks* do as well without it, and because with the *Romans* themselves it is frequently undistinguished.

THERE remains the NOMINATIVE, which whether it were a Case or no, was much disputed by the Antients. The *Peripatetics* held it to be no Case, and likened the Noun, in this its *primary* and *original Form*, to a perpendicular Line, such for example, as the line AB.



The Variations from the Nominative, they considered as if AB were to fall from its perpendicular, as for example, to AC, or AD. Hence then they only called these

Ch. IV. Variations, ΠΤΩΣΕΙΣ, CASUS, CASES, or FALLINGS. The *Stoics* on the contrary, and the Grammarians with them, made the *Nominative* a CASE also. Words they considered (as it were) to fall from the Mind, or *discursive Faculty*. Now when a Noun fell thence in its primary Form, they then called it ΠΤΩΣΙΣ ΟΡΘΗ, CASUS RECTUS, AN ERECT, or UPRIGHT CASE or FALLING, such as AB, and by this name they distinguished the *Nominative*. When it fell from the Mind under any of its variations, as for example in the form of a *Genitive*, a *Dative*, or the like, such variations they called ΠΤΩΣΕΙΣ ΠΛΑΓΙΑΙ, CASUS OBLIQUI, OBLIQUE CASES, or SIDE-LONG FALLINGS (such as AC, or AD) in opposition to the other (that is AB) which was erect and perpendicular (a). Hence too Grammarians called the Method of enumerating the various Cases of a Noun, ΚΑΙΣΙΣ, DECLINATIO, a DECLENSION, it

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(a) See *Annon.* in *Libr. de Interpr.* p. 35.

it being a sort of *progressive Descent from* Ch.IV.  
*the Noun's upright Form thro' its various*  
*declining Forms*, that is, a Descent from  
 A B, to A C, A D, &c.

OF these CASES we shall treat but of  
 four, that is to say, the NOMINATIVE,  
 the ACCUSATIVE, the GENITIVE, and  
 the DATIVE.

IT has been said already in the preced-  
 ing Chapter, that the great Objects of  
 natural Union are SUBSTANCE and AT-  
 TRIBUTE. Now from this *Natural Con-*  
*cord* arises the *Logical Concord* of SUBJECT  
 and PREDICATE, and the *Grammatical*  
*Concord* of SUBSTANTIVE and ATTRIBU-  
 TIVE (*b*). These CONCORDS in SPEECH  
 produce PROPOSITIONS and SENTENCES,  
 as that previous CONCORD in NATURE  
 produces NATURAL BEINGS. This being

T 4                      admitted,

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(*b*) See before, p. 264.

Ch.IV. admitted, we proceed by observing, that  
 { when a Sentence is regular and orderly,  
*Nature's Substance*, the *Logician's Subject*,  
 and the *Grammarian's Substantive* are all  
 denoted by that Case, which we call the  
 NOMINATIVE. For example, CÆSAR  
*pugnat*, Æs *ingitur*, DOMUS *ædificatur*.  
 We may remark too by the way, that *the*  
*Character of this Nominative* may be learnt  
 from its *Attributive*. The Action implied  
 in *pugnat*, shews its Nominative CÆSAR  
 to be an Active efficient Cause; the Pas-  
 sion implied in *ingitur*, shews its Nomi-  
 native Æs to be a Passive Subject, as does  
 the Passion in *ædificatur* prove DOMUS to  
 be an Effect.

As therefore every Attributive would  
 as far as possible conform itself to its Sub-  
 stantive, so for this reason, when it has  
 Cases, it imitates its Substantive, and ap-  
 pears as a *Nominative* also. So we find it  
 in such instances as — CICERO *est* ELO-  
 QUENS; VITIUM *est* TURPE; HOMO *est*  
 ANIMAL,

ANIMAL, &c. When it has no Cases, Ch.IV.  
 (as happens with Verbs) it is forced to  
 content itself with such assimilations as it  
 has, those of Number and Person\*; as  
 when we say, CICERO LOQUITUR; NOS  
 LOQUIMUR; HOMINES LOQUUNTUR.

FROM what has been said, we may  
 make the following observations—that as  
 there can be *no Sentence without a Sub-*  
*stantive*, so that Substantive, if the Sen-  
 tence be *regular*, is always denoted by a  
*Nominative*—that on this occasion *all the*  
*Attributives*, that have Cases, appear as  
*Nominatives* also—that there may be a re-  
 gular and perfect Sentence *without any of*  
*the other Cases*, but that *without one Nomi-*  
*native at least*, this is utterly impossible.  
 Hence therefore we form its Character and  
 Description—THE NOMINATIVE is that  
 Case, without which there can be no regu-  
 lar

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\* What sort of Number and Person Verbs have,  
 see before, p. 170, 171.

Ch.IV. *lar (c) and perfect Sentence.* We are now  
 to search after another Case.

WHEN the *Attributive* in any Sentence is some *Verb denoting Action*, we may be assured the *principal Substantive* is some *active efficient Cause*. So we may call *Achilles* and *Lyfippus* in such Sentences as *Achilles vulneravit, Lyfippus fecit*. But though this be evident and clearly understood, the Mind is still *in suspense*, and finds its conception *incomplete*. ACTION, it well knows, not only requires some *Agent*, but it must have a *Subject* also to work on, and it must produce some *Effect*. It is then to denote one of these (that is, the *Subject* or the *Effect*) that the Authors of Language

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(c) We have added *regular* as well as *perfect*, because there may be *irregular Sentences*, which may be *perfect without a Nominative*. Of this kind are all Sentences, made out of those Verbs, called by the *Series Παρασυνεήματα* or *Παρακατηγορήματα*, such as *Σωκράτης μεταίμελει, Socratem pœnitet, &c.* See before, p. 180.

guage have destined THE ACCUSATIVE. Ch.IV.  
*Achilles vulneravit* HECTOREM—here the  
 Accusative denotes the Subject. *Lyfippus*  
*fecit* STATUAS—here the Accusative  
 denotes the Effect. By these additional  
 Explanations the Mind becomes satisfied,  
 and the Sentences acquire a Perfection,  
 which before they wanted. In whatever  
 other manner, whether figuratively, or  
 with Prepositions, this Case may have  
 been used, its first destination seems to  
 have been that here mentioned, and hence  
 therefore we shall form its Character and  
 Description—THE ACCUSATIVE is that  
 Case, which to an efficient Nominative and  
 a Verb of Action subjoins either the Effect  
 or the passive Subject. We have still left  
 the Genitive and the Dative, which we  
 investigate, as follows.

It has been said in the preceding Chap-  
 ter (d), that when the Places of the No-  
 minative

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(d) See before, p. 265.

Ch.IV. *minative* and the *Accusative* are filled by proper Substantives, other Substantives are annexed by the help of *Prepositions*. Now, though this be so far true in the modern Languages, that (a very few instances excepted) they know no other method; yet is not the rule of equal latitude with respect to the *Latin* or *Greek*, and that from reasons which we are about to offer.

AMONG the various Relations of Substantives denoted by Prepositions, there appear to be two principal ones; and these are, the *Term* or *Point*, which something commences FROM, and the *Term* or *Point*, which something tends TO. These Relations the *Greeks* and *Latins* thought of so great importance, as to distinguish them, when they occurred, by *peculiar Terminations of their own*, which express their force, *without the help of a Preposition*. Now it is here we behold the Rise of the antient Genitive, and Dative, the GENITIVE being formed to express all Relations

commencing FROM *itself*; THE DATIVE, Ch.IV.  
*all Relations tending to itself*. Of this  
 there can be no stronger proof, than the  
 Analysis of these Cases in the modern  
 Languages, which we have mentioned  
 already (e).

IT is on these Principles that they say  
 in Greek—Δεομαί ΣΟΥ, δίδωμί ΣΟΙ, OF  
*thee I ask, To thee I give*. The reason  
 i s, in requests the person requested is one  
 whom something is expected *from*; in  
 donations, the person presented, is one  
 whom something passes *to*. So again—  
 (f) Πεποιήται λίθῃ, *it is made of Stone*.  
 Stone was the passive Subject, and thus  
 it appears in the *Genitive*, as being the  
*Term from, or out of which*. Even in  
*Latin*, where the Syntax is more formal  
 and strict, we read—

*Implentur*

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(e) See before, p. 275, 276.

(f) Χρυσοῦ πεποιημένος, καὶ ἐλέφαντος, *made of Gold  
 and Ivory*. So says Pausanias of the Olympian Jupiter,  
 L. V. p. 400. See also *Hom. Iliad*. Σ. 574.

Ch.IV. *Implentur veteris Bacchi, pinguisque fer-*  
*rince.* Virg.

The old Wine and Venison were the funds or stores, *of* or *from* which they were filled. Upon the same principles, Πίνω τῷ ὕδατος, is a Phrase in Greek; and *Je bois de l'eau*, a Phrase in French, as much as to say, *I take some or a certain part, FROM or OUT OF a certain whole.*

WHEN we meet in Language such Genitives as *the Son of a Father*; *the Father of a Son*; *the Picture of a Painter*; *the Painter of a Picture*, &c. these are all RELATIVES, and therefore each of them reciprocally a *Term or Point* to the other, FROM or OUT OF which it derives its *Essence*, or at least its *Intellection* (g).

THE

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(g) All Relatives are said to reciprocate, or mutually infer each other, and therefore they are often expressed by this Case, that is to say, the Genitive. Thus *Aristotle*, Πάντα δὲ τὰ πρὸς τι πρὸς ἀλλήλικον λέγεται, οἷον

THE *Dative*, as it implies *Tendency to*, Ch.IV.  
 is employed among its other uses to denote  
 the FINAL CAUSE, that being the Cause  
*to which* all Events, not fortuitous, may be  
 said to tend. It is thus used in the follow-  
 ing instances, among innumerable others.

——TIBI *suaveis dædala tellus*  
*Submittit flores*—— Lucret.

——TIBI *brachia contrahit ardens*  
*Scorpius*—— Virg. G. I.

——TIBI *serviat ultima Thule.*  
 Ibid.

AND so much for CASES, their Origin  
 and Use; a Sort of Forms, or Termina-  
 tions,

οἶεν ὁ δ᾽ ἄλϑ' δεσπότης δ᾽ ἄλϑ', καὶ ὁ δεσπότης δ᾽ ἄλϑ' δεσ-  
 πότης λέγεται εἶναι, καὶ τὸ διπλάσιον ἡμίσειϑ' διπλά-  
 σιον, καὶ τὸ ἡμισυ διπλασίε' ἡμισυ. *Omnia vero, quæ*  
*sunt ad aliquid, referuntur ad ea, quæ reciprocantur.*  
*Ut servus dicitur domini servus; et dominus, servi do-*  
*minus; necnon duplum, dimidii duplum; et dimidium,*  
*dupli dimidium.* Categor. C. VII.

Ch.IV. } tions, which we could not well pass over,  
 from their great importance (*b*) both in  
 the *Greek* and *Latin* Tongues; but which  
 however, not being among the Essentials  
 of Language, and therefore not to be  
 found in many particular Languages, can  
 be hardly said to fall within the limits of  
 our Inquiry.

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(*b*) *Annon et illud observatione dignum (licet nobis modernis spiritus nonnihil redundat) antiquas Linguas plenas declinationum, casuum, conjugationum, et similium fuisse; modernas, his ferè destitutas, plurima per præpositiones et verba auxiliaria segnitè exp. dire? Sanè facilè quis conjiciat (utcunque nobis ipsi placeamus) ingenia priorum seculorum nostris fuisse multo acutiora et subtiliora. Bacon. de Augm. Scient. VI. 1.*

## C H A P. V.

*Concerning Interjections—Recapitulation—  
Conclusion.*

**B**ESIDES the Parts of Speech before Ch. V.  
mentioned, there remains THE IN-  
TERJECTION. Of this Kind among the  
*Greeks* are ὦ, εὖ, αἰ, &c. among the  
*Latins*, *Ab! Heu! Hei!* &c. among the  
*English*, *Ab! Alas! Fie!* &c. These  
the *Greeks* have ranged among their *Ad-*  
*verbs*; improperly, if we consider the Ad-  
verbial Nature, which always co-incides  
with some Verb, as its Principal, and to  
which it always serves in the character of  
an Attributive. Now INTERJECTIONS  
*co-incide with no Part of Speech, but are*  
*either uttered alone, or else thrown into a*  
*Sentence, without altering its Form, either*  
*in Syntax or Signification.* The *Latins*  
seem therefore to have done better in † se-  
parating

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† *Vid. Servium in Æneid XII. v. 486.*

Ch. V. parating them by themselves, and giving  
 { them a name by way of distinction from  
 the rest.

SHOULD it be ask'd, if not Adverbs, what then are they? It may be answered, not so properly Parts of Speech, as adventitious Sounds; certain VOICES OF NATURE, rather than Voices of *Art*, expressing those Passions and natural Emotions, which spontaneously arise in the human Soul, upon the View or Narrative of interesting Events (*a*).

“ AND

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(*a*) INTERJECTIONES a Græcis ad Adverbia referuntur, atque eos sequitur etiam Boethius. Et recte quidem de iis, quando casum regunt. Sed quando orationi solum inferuntur, ut nota affectus, velut suspirii aut metus, vix videntur ad classem aliquam pertinere, ut quæ NATURALES sint NOTÆ; non, aliarum vocum instar, ex instituto significant. Voss. de Anal. L. I. c. I. INTERJECTIO est Vox affectum mentis significans, ac citra verbi opem sententiam complens. Ibid. c. 3. Restat classum extrema, INTERJECTIO. Hujus appellatio non  
 simili-

“ AND thus we have found that ALL Ch. V.  
 “ WORDS ARE EITHER SIGNIFICANT  
 “ BY THEMSELVES, OR ONLY SIGNIFI-  
 U 2 “ CANT;

*similiter se habet ac Conjunctionis. Nam cum hæc dicatur Conjunctionis, quia jungat; Interjectio tamen, non quia interjacet, sed quia interjicitur, nomen accepit. Nec tamen de ὀρίᾳ ejus est, ut interjiciatur; cum per se compleat sententiam, nec raro ab eâ incipiat oratio. Ibid. L. IV. c. 28. INTERJECTIONEM non esse partem Orationis sic ostendo: Quod naturale est, idem est apud omnes: Sed gemitus & signa lætitiæ idem sunt apud omnes: Sunt igitur naturales. Si vero naturales, non sunt partes Orationis. Nam eæ partes, secundum Aristotelem, ex instituto, non naturâ, debent constare. Interjectionem Græci Adverbiis adnumerant; sed falso. Nam neque, &c. Sanct. Miner. L. I. c. 2. INTERJECTIONEM Græci inter Adverbia ponunt, quoniam hæc quoque vel adjungitur verbis, vel verba ei subaudiuntur. Ut si dicam—Papæ! quid video?—vel per se—Papæ!—etiamsi non addatur, Miror; habet in se ipsius verbi significationem. Quæ res maxime fecit Romanarum artium Scriptores separatim hanc partem ab Adverbiis accipere; quia videtur affectum habere in sese Verbi, et plenam motus animi significationem, etiamsi non addatur Verbum, demonstrare. Interjectio tamen non solum illa, quæ dicunt Græci σχεδιασµὸν, significat; sed etiam voces, quæ cujuscunque passionis animi pulsus per exclamationem interjiciuntur. Prisc. L. XV.*

Ch. V. “CANT, WHEN ASSOCIATED—*that those*  
 “*significant by themselves, denote either*  
 “SUBSTANCES or ATTRIBUTES, and are  
 “called for that reason SUBSTANTIVES  
 “and ATTRIBUTIVES—*that the Sub-*  
 “*stantives are either NOUNS or PRONOUNS*  
 “*—that the ATTRIBUTIVES are either*  
 “PRIMARY or SECONDARY—*that the*  
 “*Primary Attributives are either VERBS,*  
 “PARTICIPLES, or ADJECTIVES; *the*  
 “*Secondary, ADVERBS—Again, that the*  
 “*Parts of Speech, only significant when as-*  
 “*sociated, are either DEFINITIVES or*  
 “CONNECTIVES—*that the Definitives are*  
 “*either ARTICULAR or PRONOMINAL—*  
 “*and that the Connectives are either PRE-*  
 “POSITIONS or CONJUNCTIONS.”

AND thus have we resolved LANGUAGE,  
 AS A WHOLE INTO ITS CONSTITUENT  
 PARTS, which was the first thing, that we  
 proposed, in the course of this Inquiry (*b*).

BUT

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(*b*) See before, p. 7.

BUT now as we conclude, methinks I Ch. V.  
 hear some Objector, demanding with an  
 air of pleasantry, and ridicule—" *Is there*  
*" no speaking then without all this trouble?*  
*" Do we not talk every one of us, as well*  
*" unlearned, as learned; as well poor Pea-*  
*" sants, as profound Philosophers?"* We  
 may answer by interrogating on our part  
 —Do not those same poor Peasants use  
 the Levar and the Wedge, and many  
 other Instruments, with much habitual  
 readiness? And yet have they any con-  
 ception of those Geometrical Principles,  
 from which those Machines derive their  
 Efficacy and Force? And is the Ignorance  
 of these Peasants, a reason for others to  
 remain ignorant; or to render the Subject  
 a less becoming Inquiry? Think of Ani-  
 mals, and Vegetables, that occur every  
 day—of Time, of Place, and of Motion  
 —of Light, of Colours, and of Gravita-  
 tion—of our very Senses and Intellect,  
 by which we perceive every thing else—

Ch. V. **THAT** they are, we all know, and are perfectly satisfied — **WHAT** they are, is a Subject of much obscurity and doubt. Were we to reject this last Question, because we are certain of the first, we should banish all Philosophy at once out of the world (c).

BUT a graver Objector now accosts us.  
 “ *What* (says he) *is the UTILITY?*  
 “ *Whence the Profit, where the Gain?*”  
 Every Science whatever (we may answer) has its Use. Arithmetic is excellent

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(c) Ἄλλ' ἔστι πολλὰ τῶν ὄντων, ἃ τὴν μὲν ὑπαρξίν ἔχει γνωριμωτάτην, ἀγνωστοτάτην δὲ τὴν εἰδίαν· ὥσπερ ἢ τε κίνησις, καὶ ὁ τόπος, ἔτι δὲ μᾶλλον ὁ χρόνος. Ἐκάστῃ γὰρ τούτων τὸ μὲν εἶναι γνωρίμον καὶ ἀναμφίλεκτον· τίς δὲ ποτέ ἐστιν αὐτῶν ἡ εἰσία, τῶν χαλεπωτάτων ὁραθῆναι. Ἔστι δὲ δὴ τί τῶν τοιούτων καὶ ἡ ψυχὴ· τὸ μὲν γὰρ εἶναι τι τὴν ψυχὴν, γνωριμώτατον καὶ φανερώτατον· τί δὲ ποτέ ἐστιν, οὐ ῥάδιον καταμαθεῖν. Ἀλεξάνδ. Ἀφροδ. Περὶ ψυχῆς, Β'. p. 142.

lent for the gauging of Liquors; Geo- Ch. V.  
metry, for the measuring of Estates; }  
Astronomy, for the making of Alma-  
nacks; and Grammar perhaps, for the  
drawing of Bonds and Conveyances.


THUS much to the *Sordid*—If the *Liberal* ask for something better than this, we may answer and assure them from the best authorities, that every Exercise of the Mind upon Theorems of Science, like generous and manly Exercise of the Body, tends to call forth and strengthen Nature's original Vigour. Be the Subject itself immediately lucrative or not, the Nerves of Reason are braced by the mere Employ, and we become abler Actors in the Drama of Life, whether our Part be of the busier, or of the sedater kind.

Ch. V.      *PERHAPS too there is a Pleasure even in Science itself*, distinct from any End, to which it may be farther conducive. Are not Health and Strength of *Body* desirable for their own sakes, tho' we happen not to be fated either for Porters or Draymen; And have not Health and Strength of *Mind* their intrinsic Worth also, tho' not condemned to the low drudgery of sordid Emolument? Why should there not be *a Good* (could we have the Grace to recognize it) *in the mere Energy of our Intellect*, as much as in Energies of lower degree? The Sportsman believes there is Good in his Chace; the Man of Gaiety, in his Intrigue; even the Glutton, in his Meal. We may justly ask of these, *why they pursue such things*; but if they answer, *they pursue them, because they are Good*, it would be folly to ask them farther, *WHY they PURSUE what is Good*. It might well in such case be replied on  
their

their behalf (how strange soever it may at first appear) *that if there was not something GOOD, which was in no respect USEFUL, even things useful themselves could not possibly have existence.* For this is in fact no more than to assert, that some things are ENDS, some things are MEANS, and that if there were NO ENDS, there could be of course NO MEANS. Ch. V.

IT should seem then the Grand Question was, WHAT IS GOOD—that is to say, *what is that which is desirable, not for something else, but for itself*; for whether it be the Chace, or the Intrigue, or the Meal, may be fairly questioned, since Men in each instance are far from being agreed.

IN the mean time it is plain from daily experience, there are infinite Pleasures, Amusements, and Diversions, some for Summer, others for Winter; some for  
\* Country,

Ch. V. Country, others for Town; some, easy,  indolent, and soft; others, boisterous, active, and rough; a multitude diversified to every taste, and which for the time are enjoyed as PERFECT GOOD, *without a thought of any End, that may be farther obtained.* Some Objects of this kind are at times sought by all men, excepting alone that contemptible Tribe, who, from a love to the Means of life wholly forgetting its End, are truly for that reason called *Misers*, or Miserable.

IF there be supposed then a Pleasure, a Satisfaction, a Good, a Something valuable for its self without view to any thing farther, in so many Objects of the *subordinate* kind; shall we not allow the same praise to the *sublimest* of all Objects? Shall THE INTELLECT alone feel no pleasures *in its Energy*, when we allow them to the grossest Energies of Appetite, and Sense? Or if the Reality of all Pleasures and Goods

were to be controverted, may not the *Intellectual* Sort be defended, as rationally as Ch. V.  
 any of them? Whatever may be urged in  
 behalf of the rest (for we are not now  
 arraigning them) we may safely affirm of  
 INTELLECTUAL GOOD, that it is “ the  
 “ Good of that Part, which is most ex-  
 “ cellent within us; that it is a Good ac-  
 “ commodated to all Places and Times;  
 “ which neither depends on the will of  
 “ others, nor on the affluence of external  
 “ Fortune; that it is a Good, which de-  
 “ cays not with decaying Appetites, but  
 “ often rises in vigour, when those are no  
 “ more (*d*).”

THERE is a Difference, we must own,  
 between this *Intellectual* Virtue, and *Mor-  
 ral* Virtue. MORAL VIRTUE, from its  
 Employment, may be called more HU-  
 MAN,

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(*d*) See Vol. I. p. 119, 120, &c.

Ch. V. MAN, as it tempers our Appetites to the purposes of human Life. But INTELLECTUAL VIRTUE may be surely called more DIVINE, if we consider the Nature and Sublimity of its End.

INDEED for *Moral Virtue*, as it is almost wholly conversant about Appetites, and Affections, either to reduce the natural ones to a proper Mean, or totally to expel the unnatural and vicious, it would be impious to suppose THE DEITY to have occasion for such an Habit, or that any work of this kind should call for his attention. Yet GOD IS, and LIVES. So we are assured from Scripture it self. What then may we suppose the DIVINE LIFE to be? Not a Life of Sleep, as Fables tell us of *Endymion*. If we may be allowed then to conjecture with a becoming reverence, what more likely, than A PERPETUAL ENERGY OF THE PUREST INTELLECT ABOUT THE FIRST, ALL-COMPREHENSIVE

COMPREHENSIVE OBJECTS OF INTEL- Ch. V.  
LECTION, WHICH OBJECTS ARE NO  
OTHER THAN THAT INTELLECT IT-  
SELF? For in pure INTELLECTION it  
holds the reverse of all Sensation, that  
THE PERCEIVER AND THING PER-  
CEIVED ARE ALWAYS ONE AND THE  
SAME (e).

IT


(e) Ἐι ἔν ᾧ τῶς εἶ ἔχει, ὡς ἡμεῖς ποτὲ, ὁ Θεὸς  
αἰὶ, θαυμαστόν· εἰ δὲ μᾶλλον, ἔτι θαυμασιώτερον·  
ἔχει δὲ ὧδε, καὶ ζωὴ δὲ γε ὑπάρχει· ἡ γὰρ Νῦ ἐνέρ-  
γεια, ζωή· Ἐκεῖνος δὲ, ἡ ἐνέργεια· ἐνέργεια δὲ ἡ  
καθ' αὐτήν, ἐκείνῃ ζωὴ ἀρίστη καὶ αἰδίου. Φαμὲν δὲ  
τὸν Θεὸν εἶναι ζῶον αἰδίου, ἀρίστον· ὥςτε ζωὴ καὶ αἰὼν  
συνεχὴς καὶ αἰδίου ὑπάρχει τῷ Θεῷ ΤΟΤΤΟ γὰρ Ο  
ΘΕΟΣ. Τῶν μετὰ τὰ φουσ· Α'. Ζ'. It is remark-  
able in Scripture that GOD is peculiarly characterized  
as A LIVING GOD, in opposition to all false and ima-  
ginary Deities, of whom some had no pretensions to  
Life at all; others to none higher than that of Vege-  
tables or Brutes; and the best were nothing better  
than illustrious Men, whose existence was circum-  
scribed by the short period of Humanity.

To

Ch. V. { It was Speculation of this kind concerning THE DIVINE NATURE, which induced one of the wisest among the Antients to believe—" That the Man, " who could live in the pure enjoyment " of his *Mind*, and who properly cultivated that *divine* Principle, was *happiest* " in himself, and *most beloved by the Gods*. " For if the Gods had any regard to " what pass among Men (as it appeared " they had) it was probable they should " rejoice in *that which was most excellent*, " and by nature *the most nearly allied to* " *themselves*; and, as this was MIND, " that they should requite the Man, who " most loved and honoured *This*, both " from his regard to that which was " *dear*

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" To the passage above quoted, may be added another, which immediately precedes it. 'Αὐτὸν δὲ νοεῖ ἑνὲς κατὰ μετέληψιν τῷ νοητῷ νοητὸς γὰρ γίνεσθαι, διγλάνων καὶ νοῶν ὥς τε ΤΑΥΤΟΝ ΝΟΤΣ ΚΑΙ ΝΟΗΤΟΝ.

“ *dear* to themselves, and from his act- Ch. V.  
 “ ing a Part, which was laudable and   
 “ right (*f*).”

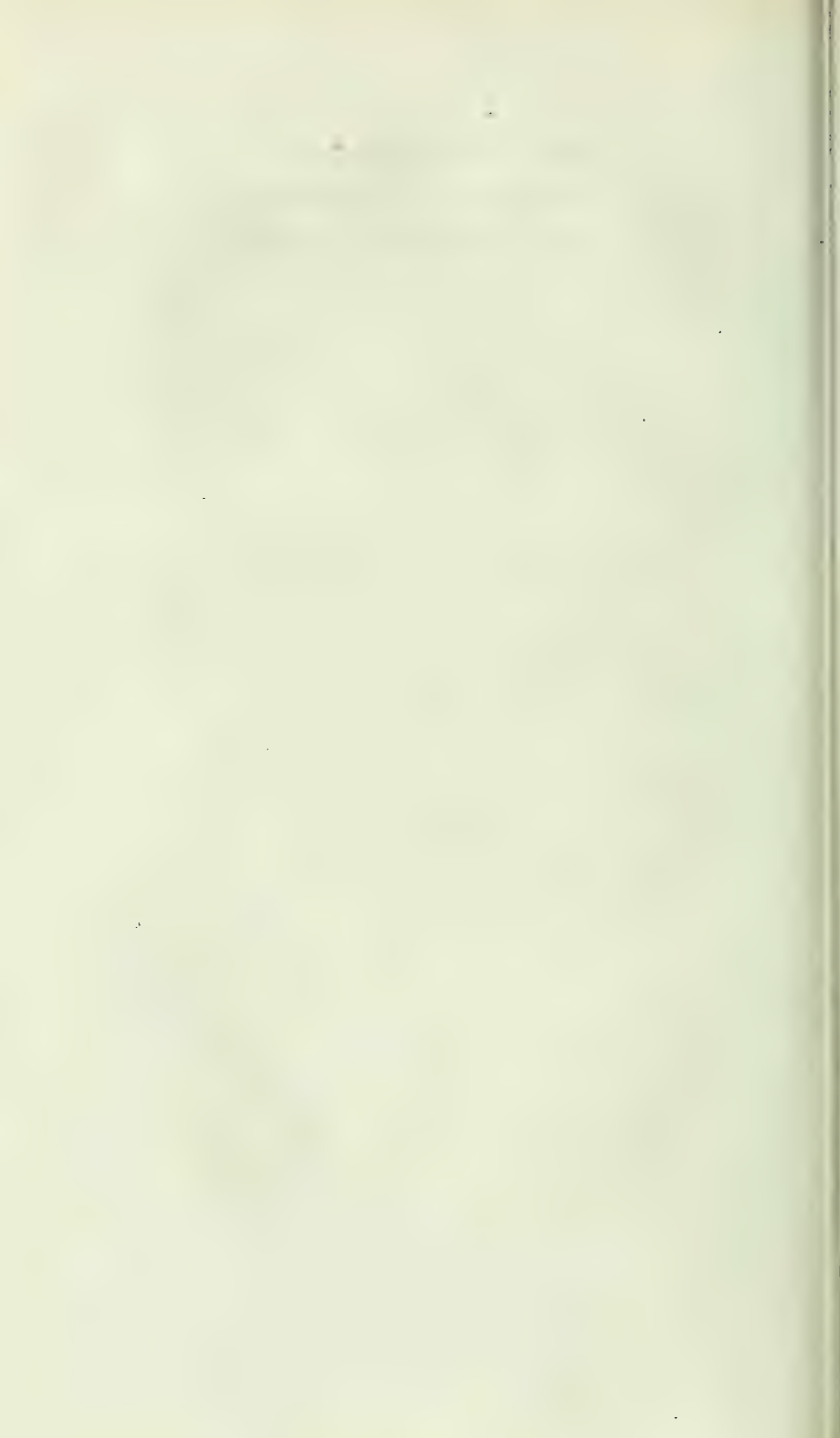
AND thus in all SCIENCE there is  
 something *valuable for itself*, because it  
 contains within it something which is  
*divine*.

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' (*f*) 'Ηθικ' Νικομαχ' τὸ Κ'. κεφ. ή-

End of the SECOND BOOK.

H E R-



# HERMES

OR A PHILOSOPHICAL INQUIRY  
CONCERNING UNIVERSAL GRAMMAR.

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## BOOK III.

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### CHAP. I.

*Introduction—Divison of the Subject into  
its principal Parts.*

SOME things the MIND performs Ch. I.  
thro' the BODY; as for example,  
the various Works and Energies of  
Art. Others it performs *without such*  
*Medium*; as for example, when it thinks,  
and reasons, and concludes. Now tho'  
the Mind, in either case, may be called  
the Principle or Source, yet are these last

X

more

Ch. I. more properly *its own* peculiar Acts, as being immediately referable to its own innate Powers. And thus is MIND *ultimately the Cause of all*; of every thing at least that is *Fair* and *Good*.

AMONG those Acts of Mind more immediately its own, that of *mental Separation* may be well reckoned one. *Corporeal* Separations, however accurate otherwise, are in one respect incomplete, as they may be repeated without end. The smallest Limb, severed from the smallest Animalcule (if we could suppose any instrument equal to such dissection) has still a triple Extension of length, breadth, and thickness; has a figure, a colour, with perhaps many other qualities; and so will continue to have, tho' thus divided to infinity. But (a) the *Mind* surmounts all power of *Concretion*,

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(a) *Itaque Naturæ facienda est prorsus Solutio & Separatio; non per Ignem certe, sed per Mentem, tanquam ignem divinum.* Bacon. Organ. Lib. II. 16.

cretion, and can place in the simplest manner every Attribute by itself; convex without concave; colour without superficies; superficies without Body; and Body without its Accidents; as distinctly each one, as tho' they had never been united.

AND thus it is that it penetrates into the recesses of all things, not only dividing them, as *Wholes*, into their *more conspicuous Parts*, but persisting, till it even separate those *Elementary Principles*, which, being blended together after a more mysterious manner, are united in the *minuteſt Part*, as much as in the *mightieſt Whole* (b).

NOW if MATTER and FORM are among these Elements, and deserve perhaps to be esteemed as *the principal* among them, it may not be foreign to the Design of this Treatise, to seek whether *these*, or *any things analogous to them*, may be found in

X 2

SPEECH

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(b) See below, p. 312.

Ch. I. SPEECH or LANGUAGE (*c*). This therefore we shall attempt after the following method.

EVERY

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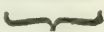
(*c*) See before, p. 2. 7. MATTER and FORM (in Greek ΤΑΗ and ΕΙΔΟΣ) were Terms of great import in the days of antient Philosophy, when things were scrutinized rather at their beginning than at their End. They have been but little regarded by modern Philosophy, which almost wholly employs itself about the last order of Substance, that is to say, the *tangible*, *corporeal* or *concrete*, and which acknowledges no separations even in this, but those made by mathematical Instruments or Chemical Procefs.

The original meaning of the Word ΤΑΗ, was SYLVA, a WOOD. Thus *Homer*,

——Τρέμε δ' ἔρεα μακρὰ κ' ΤΑΗ,  
Ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.

*As Neptune pass, the Mountains and the WOOD  
Trembled beneath the God's immortal Feet.*

Hence as WOOD was perhaps the first and most useful kind of Materials, the Word "Τλη, which denoted it, came to be by degrees extended, and at length to denote MATTER or MATERIALS in general. In this sense Brass was called the "Τλη or *Matter* of a Statue; Stone, the "Τλη or *Matter* of a Pillar; and so in other instances. The *Platonic Chalcidius*, and other

EVERY thing in a manner, whether Ch. I.  
 natural or artificial, is in its constitution   
 com-

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Authors of the latter Latinity use SYLVA under the same extended and comprehensive Signification.

Now as the Species of *Matter* here mentioned, (Stone, Metal, Wood, &c.) occur most frequently in common life, and are all nothing more than natural Substances or Bodies, hence by the Vulgar, MATTER and BODY have been taken to denote the same thing; *Material* to mean *Corporeal*; *Immaterial*, *Incorporeal*, &c. But this was not the Sentiment of Philosophers of old, by whom the Term *Matter* was seldom used under so narrow an acceptation. By these, every thing was called ΤΑΗ, or MATTER, whether corporeal or incorporeal, which was *capable of becoming something else, or of being moulded into something else*, whether from the operation of Art, of Nature, or a higher Cause.

In this sense they not only called *Brass* the "Υλη of a Statue, and Timber of a Boat, but Letters and Syllables they called the "Υλαι of Words; Words or simple Terms, the "Υλαι of Propositions; and Propositions themselves the "Υλαι of Syllogisms. The *Stoics* held all things out of our own power (τὰ ἔκ τῶν ἡμῶν) such as Wealth and Poverty, Honour and Dishonour,

Ch. I. compounded of something COMMON, and something PECULIAR; of something Common,

Health and Sicknefs, Life and Death, to be the ὕλαι, or *Materials of Virtue or Moral Goodnefs*, which had its effence in a proper conduct with refpect to all thefe, (Vid. *Arr. Epiēt. L. 1. c. 29.* Alfo Vol. the firft of thefe miscellaneous Treatifes, p. 187, 309. M. Ant. XII. 29. VII. 29. X. 18, 19. where the ὕλαιν and Ἀτιμωδες are opposed to each other). The *Peripatetics*, tho' they exprefsly held the Soul to be ἀσώματος, or *Incorporeal*, yet still talked of a Νῆς ὕλικός, a *material Mind or Intellect*. This to modern Ears may poffibly found fomewhat harfhly. Yet if we tranflate the Words, *Natural Capacity*, and confider them as only denoting that *original and native Power* of Intellection, which being previous to all *human Knowledge*, is yet neceffary to its *reception*; there feems nothing then to remain, that can give us offence. And fo much for the Idea of ΤΑΗ, or MATTER. See *Alex. Aphrod. de Anim.* p. 144. b. 145. *Arift. Metaph.* p. 121, 122, 141. *Edit. Sylb. Procl. in Euclid.* p. 22, 23.

As to ΕΙΔΟΣ, its original meaning was that of FORM or FIGURE, confidered as denoting *visible Symmetry*, and Proportion; and hence it had its name from Εἶδω *to fee*, Beauty of perfon being one of the nobleft, and moft excellent Objects of Sight. Thus *Euripides*,

Πρῶτον μὲν Εἶδος ἄξιον τυραννίδος.

*Fair FORM to Empire gave the firft pretence.*

Now

mon, and belonging to many other things; Ch. I.  
 and of something *Peculiar*, by which it  
 is

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Now as the *Form* or *Figure* of visible Beings tended principally to *distinguish* them, and to give to each its Name and Essence; hence in a more general sense, *whatever of any kind (whether corporeal or incorporeal)* was peculiar, essential, and distinctive, so as by its accession to any Beings, as to its *Ἔλν* or *Matter*, to mark them with a Character, which they had not before, was called by the Antients ΕΙΔΟΣ or FORM. Thus not only *the Shape* given to the Brass was called the Εἶδος or *Form* of the Statue; but the *Proportion* assigned to the Drugs was the Εἶδος or *Form* of the Medicine; *the orderly Motion* of the human Body was the Εἶδος or *Form* of the Dance; *the just Arrangement* of the Propositions, the Εἶδος or *Form* of the Syllogism. In like manner *the rational and accurate Conduct of a wise and good man*, in all the various Relations and Occurrences of life, made that Εἶδος or *Form*, described by Cicero to his Son,—FORMAM quidam ipsam, Marce fili, et tanquam faciem HONESTI vides: quæ, si oculis cerneretur, mirabiles amores (ut ait Plato) excitaret sapientiæ, &c. De Offic. I.

We may go farther still—THE SUPREME INTELLIGENCE, which passes thro' all things, and which is the same to our Capacities, as Light is to our Eyes,

**Ch. I.** is distinguished, and made to be its true and proper self.

HENCE

this supreme Intelligence has been called ΕΙΔΟΣ ΕΙΔΩΝ, THE FORM OF FORMS, as being the Fountain of all Symmetry, of all Good, and of all Truth; and as imparting to every Being those *essential* and *distinctive* Attributes, which make it to be *itself*, and *not any thing* else.

And so much concerning FORM, as before concerning MATTER. We shall only add, that it is in the *uniting* of these, that every thing generable begins to exist; in their *separating*, *to perish*, and *be at an end*—that while the two co-exist, they co-exist not by *juxta-position*, like the stones in a wall, but by a more *intimate Co-incidence*, complete in the minutest part—that hence, if we were to persist in dividing any substance (for example Marble) to infinity, there would still remain after every section both *Matter* and *Form*, and these as perfectly united, as before the Division began—lastly, that they are both *pre-existent* to the Beings, which they constitute; the *Matter* being to be found in the world at large; the *Form*, if artificial, pre-existing within the *Artificer*, or if natural, within the *supreme Cause*, the Sovereign Artist of the Universe,

—*Pulchrum pulcherrimus ipse*

*Mundum mente gerens, similique in imagine formans.*

Even

HENCE LANGUAGE, if compared according to this notion to the murmurs of Ch. I.  
a Foun-

Even without speculating so high as this, we may see among all animal and vegetable Substances, the Form pre-existing in their *immediate generating Cause*; Oak being the parent of Oak, Lion of Lion, Man of Man, &c.


Cicero's account of these Principles is as follows.

#### MATTER.

*Sed subjectam putant omnibus sine ulla specie, atque carentem omni illa qualitate (faciamus enim tractando usitatus hoc verbum et tritius) MATERIAM quam, ex quâ omnia expressi, atque efficta sint: (quæ tota omnia accipere possit, omnibusque modis mutari atque ex omni parte) eoque etiam interire, non in nihilum, &c. Acad. I. 8.*

#### FORM.

*Sed ego sic statuo, nihil esse in ullo genere tam pulchrum, quo non pulchrius id sit, unde illud, ut ex ore aliquo, quasi imago, exprimatur, quod neque oculis, neque auribus, neque ullo sensu percipi potest: cogitatione tantum et mente complectimur. — HAS RERUM FORMAS appellat Ideas ille non intelligendi solum, sed etiam dicendi gravissimus auctor et magister, Plato: easque gigni negat, et ait semper esse, ac ratione et intelligentiâ contineri: cætera nasci, occidere, fluere, labi; nec diutius esse uno et eodem statu. Quidquid est*

Ch. I. a Fountain, or the dashings of a Cataract,  has *in common* this, that like them, *it is* a SOUND. But then on the contrary it has *in peculiar* this, that whereas those Sounds have *no Meaning or Signification*, to Language a MEANING or SIGNIFICATION is *essential*. Again, Language, if compared to the Voice of irrational Animals, has *in common* this, that like them, *it has a Meaning*. But then it has this *in peculiar* to distinguish it from them, that whereas the *Meaning* of those Animal Sounds is derived *from* NATURE, that of Language is derived, not from Nature, but *from* COMPACT (*d*).

FROM

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*est igitur, de quo ratione et viâ disputetur, id est ad ultimam sui generis Formam speciemque ridigendum. Cic. ad M. Brut. Orat.*

(*d*) The *Peripatetics* (and with just reason) in all their definitions as well of Words as of Sentences, made it a part of their character to be significant *κατὰ συνθήκην*, by *Compact*. See *Aristot. de Interp. c. 2. 4.* *Boethius* translates the Words *κατὰ συνθήκην*, *ad placitum*,

FROM hence it becomes evident, that Ch. I.  
 LANGUAGE, taken in the most comprehensive view, *implies certain Sounds, having certain Meanings*; and that of these two Principles, the SOUND is as the MATTER, common (like other Matter) to many different things; the MEANING as that peculiar and characteristic FORM, by which the Nature or Essence of Language becomes complete.

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*citum, or secundum placitum, and thus explains them in his comment—SECUNDUM PLACITUM vero est, quod secundum quandam positionem, placitumque ponentis aptatur; nullum enim nomen naturaliter constitutum est, neque unquam, sicut subiecta res à naturâ est, ita quod a naturâ veniente vocabulo nuncupatur. Sed hominum genus, quod et ratione, et oratione vigeret, nomina posuit, eaque quibus libuit literis syllabisque conjungens, singulis subiectarum rerum substantiis dedit. Boeth. in Lib. de Interpret. p. 308.*

## C H A P. II.

*Upon the Matter, or common Subject of  
Language.*

Ch. II. **T**HE *TAH* or MATTER OF LANGUAGE comes first to be considered, a Subject, which Order will not suffer us to omit, but in which we shall endeavour to be as concise as we can. Now this *TAH* or Matter is SOUND, and SOUND is *that Sensation peculiar to the Sense of Hearing, when the Air hath felt a Percussion, adequate to the producing such Effect (a).*

As

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(a) This appears to be *Priscian's* Meaning when he says of a VOICE, what is more properly true of SOUND in general, that it is—*suum sensibile aurium, id est, quod propriè auribus accidit.* Lib. I. p. 537.

The following account of the *Stoics*, which refers the cause of SOUND to an *Undulation in the Air propagated circularly*, as when we drop a stone into a Cistern of water, seems to accord with the modern Hypothesis,  
and

As the Causes of this Percussion are various, so from hence *Sound* derives the Variety of its Species. Ch. II.

FARTHER, as all these Causes are either Animal or Inanimate, so the two grand *Species* of Sounds are likewise *Animal* or *Inanimate*.

THERE is no peculiar Name for *Sound Inanimate*; nor even for that of Animals, when made by the trampling of their Feet, the fluttering of their Wings, or any other Cause, which is merely *accidental*. But  
that,

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and to be as plausible as any—'Ακούειν δὲ, τῷ μεταξὺ τῷ τε φωνούντος καὶ τῷ ἀκούντος αἵρος πληττομένη σφαιροειδῶς, ἔτα κυματουμένη, καὶ ταῖς ἀκοαῖς προσπίπτοντος, ὡς κυματῆται τὸ ἐν τῇ δεξαμενῇ ὕδωρ κατὰ κύκλους ὑπὸ τῷ ἐμβληθέντος ἰδίῳ—*Porrò audire, cum is, qui medius inter loquentem, et audientem est, aer verberatur orbiculariter, deinde agitated auribus influit, quemadmodum et cisternæ aqua per orbes injecto agitated lapide.* Diog. Laert. VII.

Ch. II. that, *which they make by proper Organs,*  
 in consequence of some Sensation or inward  
 Impulse, such Animal Sound is called a  
 VOICE.

As Language therefore implies that  
 Sound called HUMAN VOICE; we may  
 perceive that *to know the Nature and*  
*Powers of the Human Voice,* is in fact *to*  
*know THE MATTER or common Subject of*  
*Language.*

Now the Voice of Man, and it should  
 seem of all other Animals, is formed by  
 certain Organs between the Mouth and  
 the Lungs, and which Organs maintain  
 the intercourse between these two. The  
 Lungs furnish Air, out of which the  
 Voice is formed; and the Mouth, when  
 the Voice is formed, serves to publish it  
 abroad.

WHAT these Vocal Organs precisely  
 are, is not in all respects agreed by Philo-  
 sophers

sophers and Anatomists. Be this as it will, it is certain that the *mere primary and simple Voice is completely formed, before ever it reach the Mouth*, and can therefore (as well as Breathing) find a Passage thro' the Nose, when the Mouth is so far stopt, as to prevent the least utterance. Ch. II.

Now *pure and simple VOICE*, being thus produced, is (as before was observed) *transmitted to the Mouth*. HERE then, by means of certain *different Organs*, which do not change its primary Qualities, but only superadd others, it receives *the Form or Character of ARTICULATION*. For *ARTICULATION* is in fact nothing else, than *that Form or Character, acquired to simple Voice, by means of the Mouth and its several Organs, the Teeth, the Tongue, the Lips, &c.* The Voice is not by Articulation made more grave or acute, more loud or soft (which are its *primary Qualities*) but it acquires to these Characters certain

Ch. II. certain *others additional*, which are perfectly adapted *to exist along with them* (b).

## THE

(b) The several Organs above mentioned not only serve the purposes of *Speech*, but those very different ones likewise of *Mastication* and *Respiration*; so frugal is Nature in thus assigning them double duty, and so careful to maintain her character of *doing nothing in vain*.

He, that would be informed, how much better the Parts here mentioned are framed for *Discourse* in *Man*, who is a *Discursive Animal*, than they are in other Animals, who are not so, may consult *Aristotle* in his *Treatise de Animal. Part. Lib. II. c. 17. Lib. III. c. 1. 3. De Animâ. L. II. c. 8. § 23, &c.*

And here by the way, if such Inquirer be of a *Genius* truly modern, he may possibly wonder how the Philosopher, considering (as it is modestly phrased) the Age in which he lived, should know so much, and reason so well. But if he have any taste or value for antient literature, he may with much juster cause wonder at the Vanity of his Contemporaries, who dream all Philosophy to be the Invention of their own Age, knowing nothing of those Antients still remaining for their perusal, tho' they are so ready on every occasion to give the preference to *themselves*.

The following account from *Ammonius* will shew whence the Notions in this chapter are taken, and  
what

THE *simplest* of these new Characters Ch. II.  
are those acquired thro' the *mere Openings*  
*of*

what authority we have to distinguish VOICE from mere SOUND; and ARTICULATE VOICE from SIMPLE VOICE.

Καὶ ΨΟΦΟΣ μὲν ἐστὶ πληγὴ αἰέρος αἰσθητὴ ἀκοῇ· ΦΩΝΗ δὲ, ψόφος ἐξ ἐμπυχῆς γινόμενος, ὅταν διὰ τῆς συστολῆς τῆ θώρακος ἐκθλιβόμενος ἀπὸ τῆ πνεύματος ὁ εἰσπνευθεὶς αἰὲρ προσπίπῃ ἀθρόως τῇ καλεσμένῃ τραχείᾳ ἀρτηρίᾳ, καὶ τῇ ὑπερώῳ, ἥτοι τῶ γαργαρέωνι, καὶ διὰ τῆς πληγῆς ἀποτελῇ τινα ἤχον αἰσθητὸν, κατὰ τινα ὁρμὴν τῆς ψυχῆς· ὅπερ ἐπὶ τῶν ἐμπνευστῶν παρὰ τοῖς μουσικοῖς καλεσμένων ὀργάνων συμβαίνει, ὅτε αὐτῶν καὶ συρίγγων· τῆς γλώττης, καὶ τῶν ὀδόντων, καὶ χειλέων πρὸς μὲν ΤΗΝ ΔΙΑΛΕΚΤΟΝ ἀναγκάζειν ὄντων, πρὸς δὲ ΤΗΝ ἈΠΛΩΣ ΦΩΝΗΝ ἢ πάντως συμβαλλομένων.—*Estque SONUS, ictus aeris qui auditu sentitur: VOX autem est sonus, quem animans edit, cum per thoracis compressionem aer attractus a pulmone, elisus simul totus in arteriam, quam asperam vocant, et palatum, aut gurgulionem impingit, et ex ictu sonum quandam sensibilem pro animi quodam impetu perficit. Il quod in instrumentis quæ quia inflant, ideo ἐμπνευστὰ ἀ μουσικῶν dicuntur, usu venit, ut in tibiis, ac fistulis contingit, cum lingua, dentes, labiaque ad loquelam necessaria sint, ad vocem vero simplicem non omnino conferant. Annon. in Lib. de Interpr. p. 25. b. Vid. etiam Boerhaave Institut. Medic. Sect. 626. 630.*

Ch. II. *of the Mouth*, as these Openings differ in giving the Voice a Passage. It is the Variety of Configurations in these Openings only, which gives birth and origin to the several VOWELS; and hence it is they derive their Name, by being thus *eminently Vocal (c)*, and *easy to be sounded of themselves alone*.

THERE are *other articulate Forms*, which the Mouth makes not by mere Openings, but by *different Contacts of its different parts*; such for instance, as it makes by the Junction of the two Lips, of the Tongue with

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It appears that the *Stoics* (contrary to the notion of the *Peripatetics*) used the word ΦΩΝΗ to denote SOUND in general. They defined it therefore to be—Τὸ ἴδιον ἀνασφύον ἀκοῆς, which justifies the definition given by *Priscian*, in the Note preceding. ANIMAL SOUND they defined to be—Ἄλῃς, ὑπὸ ὀσμῆς περιληγόμενος, *Air struck* (and so made audible) *by some animal impulse*; and HUMAN or RATIONAL SOUND they defined—Ἐνσφύον ἢ ἀπὸ διανοίας ἐκπεμπομένη, *Sound articulate and derived from the discursive faculty*. *Diog. Laert.* VII. 55.

(c) ΦΩΝΗΝΤΑ.

with the Teeth, of the Tongue with the Palate, and the like. Ch. II.

Now as all these several Contacts, unless some Opening of the Mouth either immediately precede, or immediately follow, would rather occasion Silence, than to produce a Voice; hence it is, that with some such Opening, either previous or subsequent, they are always connected. Hence also it is, that the *Articulations so produced* are called CONSONANT, because they sound not of themselves, and from their own powers, but *at all times in company with some auxiliary Vowel (d)*.

THERE are other subordinate Distinctions of these primary Articulations, which to enumerate would be foreign to the design of this Treatise.

IT is enough to observe, that they are all denoted by the common Name of ELE-

Y 2

MENT

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(d) ΣΤΜΦΩΝΑ.

**Ch. II.** **MENT** (*e*), in as much as every Articulation of every other kind is from them derived, and into them resolved. Under their *smallest* Combination they produce a *Syllable*; Syllables properly combined produce a *Word*; Words properly combined produce a *Sentence*; and Sentences properly combined produce an *Oration* or *Discourse*.

AND thus it is that to Principles *apparently* so trivial (*f*), as about twenty plain ele-

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(*e*) The *Stoic* Definition of an **ELEMENT** is as follows—Ἐστὶ δὲ στοιχεῖον, ἐξ οὗ πρῶτον γίνεται τὰ γινόμενα, καὶ εἰς ὃ ἔσχατον ἀναλύεται. An **ELEMENT** is that, out of which, as their first Principle, things generated are made, and into which, as their last remains, they are resolved. *Diog. Laert.* VII. 176. What *Aristotle* says upon **ELEMENTS** with respect to the Subject here treated, is worth attending to—Φωνῆς στοιχεῖα, ἐξ ὧν σύγκειται ἡ φωνή, καὶ εἰς ἃ διαιρεῖται ἔσχατὰ· ἐκεῖνα δὲ μηκέτ' εἰς ἄλλας φωνὰς ἐτέρας τῇ εἶδει αὐτῶν. The **ELEMENTS OF ARTICULATE VOICE** are those things, out of which the **VOICE** is compounded, and into which, as its last remains, it is divided: the Elements themselves being no farther divisible into other articulate Voices, differing in Species from them. *Metaph.* V. c. 3.

(*f*) The *Egyptians* paid divine Honours to the Inventor of Letters, and Regulator of Language, whom they

elementary Sounds, we owe that variety of articulate Voices, which have been sufficient to explain the Sentiments of so innumerable a Multitude, as all the present and past Generations of Men. Ch. II.

IT

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they called THEUTH. By the GREEKS he was worshipped under the Name of HERMES, and represented commonly by a *Head alone without other Limbs*, standing upon a *quadrilateral Basis*. The Head itself was *that of a beautiful Youth*, having on it a *Petasis*, or *Bonnet*, adorned with two Wings.

There was a peculiar reference in this Figure to the ἙΡΜΗΣ ΛΟΓΙΟΣ, THE HERMES OF LANGUAGE OR DISCOURSE. He possessed no other part of the human figure but the HEAD, because *no other* was deemed *requisite to rational Communication*. Words at the same time, the medium of this Communication, being (as *Homer* well describes them) *Ἐπεὰ πτερόεντα*, *Winged Words*, were represented in their *Velocity* by the WINGS of his Bonnet.

Let us suppose such a HERMES, having the *Front of his Basis* (the usual place for Inscriptions) *adorned with some old Alphabet*, and having a *Veil flung across*, by which that Alphabet is *partly covered*. Let a YOUTH be seen *drawing off this Veil*; and a NYMPH, near the Youth, *transcribing what She there discovers*.

Such a Design would easily indicate its Meaning. THE YOUTH we might imagine to be THE GENIUS

Ch. II. IT appears from what has been said,  
 that THE MATTER OF COMMON SUBJECT OF LANGUAGE IS *that Species of Sounds called VOICES ARTICULATE.*

WHAT

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OF MAN (*Naturæ Deus humanæ*, as *Horace* files him;) THE NYMPH to be MNHMOETNH, or MEMORY; as much as to insinuate that "MAN, for the "Preservation of his *Deeds and Inventions*, was necessarily obliged to have recourse to LETTERS; and "that MEMORY, being conscious of her own *Insufficiency*, was glad to avail herself of so valuable an Acquisition."

MR. STUART, well known for his accurate and elegant Edition of the *Antiquities of Athens*, has adorned this Work with a Frontispiece agreeable to the above Ideas, and that in a taste truly *Attic and Simple*, which no one possesses more eminently than himself.

As to HERMES, his History, Genealogy, Mythology, Figure, &c. Vid. *Platon. Phileb.* T. II. p. 18. *Edit. Serran. Diod. Sic. L. I. Horat. Od. X. L. I. Hesiod. Theog. V. 937. cum Comment. Joan. Diaconi. Thucid. VI. 27. et Scholiast. in loc. Pighium apud Gronov. Thesaur. T. IX. p. 1164.*

For the value and importance of Principles, and the difficulty in attaining them, see *Aristot. de Sophist. Elmh. c. 34.*

WHAT remains to be examined in the following Chapter, is Language under its characteristic and peculiar FORM, that is to say, Language considered, not with respect to *Sound*, but to *Meaning*. Ch. II.

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The following Passage, taken from that able Mathematician *Tacquet*, will be found peculiarly pertinent to what has been said in this chapter concerning *Elementary Sounds*, p. 324, 325.

*Mille miliones scriptorum mille annorum millionibus non scribent omnes 24 litterarum alphabeti permutationes, licet singuli quotidie absolverent 40 paginas, quarum unaquæque contineret diversos ordines litterarum 24. Tacquet Arithmeticae Theor. p. 381. Edit. Antverp. 1663.*

## C H A P. III.

*Upon the Form, or peculiar Character of  
Language.*

Ch.III. **W**HEN to any articulate Voice there accedes by *compact* a Meaning or Signification, such Voice by such accession is then called A WORD; and many Words, possessing their Significations (as it were) *under the same Compact* (a), unite in constituting A PARTICULAR LANGUAGE.

IT

(a) See before Note (c) p. 314. See also Vol. I. Treatise II. c. I. Notes (a) and (c).

The following Quotation from *Ammenius* is remarkable—Καθ' ὅπερ ἔν τὸ μὲν κατὰ τόπον κινεῖσθαι, φύσει, τὸ δὲ ὀρεγείσθαι, δέσει καὶ κατὰ συνήκην, καὶ τὸ μὲν ξύλον, φύσει, ἡ δὲ δορεα, δέσει· ἔτω καὶ τὸ μὲν φανεῖν, φύσει, τὸ δὲ δι' ὀνομάτων ἢ ῥημάτων σημαίνειν, δέσει—καὶ εἰσεκε τὴν μὲν φωνητικὴν δύναμιν, δεσσαναν ἔσαν τῶν ψυχικῶν ἐν ἡμῖν δυνάμεων γνωστικῶν, ἢ ὀρεκτικῶν, κατὰ φύσιν ἔχειν ὁ ἄνθρωπος παραπλησίως τοῖς ἀλόγοις ζώοις.

IT appears from hence, that A WORD Ch.III.  
 may be defined *a Voice articulate, and*  
*significant by Compact*—and that LAN-  
 GUAGE may be defined *a System of such*  
*Voices, so significant.*

IT is from notions like these concern-  
 ing Language and Words, that one may  
 be

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ζῳοῖς· τὸ δὲ ὀνόμασιν, ἢ ῥήμασιν, ἢ τοῖς ἐκ τέτων  
 συγκεκλιμένοις λόγοις χρῆσθαι πρὸς τὴν σημασίαν  
 (ἔκτετι φύσει ἔσιν, ἀλλὰ θέσει) ἐξαίρετον ἔχειν πρὸς  
 τὰ ἄλογα ζῶα, διότι καὶ μόνον τῶν θνητῶν αὐτο-  
 κινήτε μετέχει ψυχῆς, καὶ τέχνικῶς ἐνεργεῖν δυνα-  
 μένης, ἵνα καὶ ἐν αὐτῷ τῷ φωνεῖν ἡ τεχνικὴ αὐτῆς δια-  
 κρίνηται δύναμις· δηλᾷσι δὲ ταῦτα οἱ εἰς κάλλος  
 συντιθέμενοι λόγοι μετὰ μέτρων, ἢ ἀνευ μέτρων. *In*  
*the same manner therefore, as local Motion is from Na-*  
*ture, but Dancing is something positive; and as Timber*  
*exists in Nature, but a Door is something positive; so is*  
*the power of producing a vocal Sound founded in Na-*  
*ture, but that of explaining ourselves by Nouns, or*  
*Verbs, something positive. And hence it is, that as to*  
*the simple power of producing vocal Sound (which is as*  
*it were the Organ or Instrument to the Soul's faculties*  
*of Knowledge or Volition) as to this vocal power I say,*  
*Man seems to possess it from Nature, in like manner as*  
 I irra-

Ch.III. be tempted to call LANGUAGE a kind of  
 { PICTURE OF THE UNIVERSE, where the  
 Words are as the Figures or Images of all  
 particulars.

AND yet it may be doubted, how far  
 this is true. For if *Pictures* and *Images*  
 are all of them *Imitations*, it will follow,  
 that whoever has natural faculties to know  
 the

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*irrational animals: but as to the employing of Nouns, or  
 Verbs, or Sentences composed out of them, in the explana-  
 tion of our Sentiments (the thing thus employed being  
 founded not in Nature, but in Position) this he seems to  
 possess by way of peculiar eminence, because he alone of all  
 mortal Beings partakes of a Soul, which can move itself,  
 and operate artificially; so that even in the Subject of  
 Sound his artificial Power shows itself; as the various  
 elegant Compositions both in Metre, and without Metre,  
 abundantly prove. Ammon, de Interpr. p. 51. a.*

It must be observed, that *the operating artificially,*  
 (ἐργεῖν τεχνικῶς) of which Ammonius here speaks,  
 and which he considers as a distinctive Mark peculiar  
 to the *Human Soul*, means something very different  
 from the *mere producing works of elegance and design*;  
 else it could never be a mark of Distinction between  
 Man, and many other Species of Animals, such as the  
 Bee, the Beaver, the Swallow, &c. See Vol. I. p. 8,  
 9, 10. 158, 159, &c.

the Original, will by help of the same Ch.III.  
 faculties know also its Imitations. But it  
 by no means follows, that he who knows  
 any Being, should know for that reason  
 its *Greek* or *Latin* Name.

THE Truth is, that every Medium  
 through which we exhibit any thing to  
 another's Contemplation, is either derived  
 from *Natural Attributes*, and then it is  
 an IMITATION; or else from *Accidents*  
*quite arbitrary*, and then it is a SYM-  
 BOL (*b*).

Now,

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(*b*) Διαφέρει δὲ τὸ ΟΜΟΙΩΜΑ τῷ ΣΥΜΒΟ-  
 ΛΟΥ, καθέσθον τὸ μὲν ὁμοίωμα τὴν φύσιν αὐτὴν τῷ  
 πράγματι κατὰ τὸ δυνατόν ἀπεικονίζεσθαι βέλεται,  
 καὶ ἔκ ἐστιν ἐφ' ἡμῖν αὐτὸ μεταπλάσαι· τὸ γὰρ ἐν τῇ  
 εἰκόνι γεγραμμένον τῷ Σωκράτει ὁμοίωμα, εἰ μὴ καὶ τὸ  
 φαλακρὸν, καὶ τὸ σιμὸν, τὸ ἐξώφθαλμον ἔχει τῷ  
 Σωκράτει, ἐκείν' ἂν αὐτῷ λέγοιτο εἶναι ὁμοίωμα· τὸ  
 δὲ γε σύμβολον, ἥτοι σημεῖον, (ἀμφότερα γὰρ ὁ φιλό-  
 σοφος αὐτὸ ὀνομάζει) τὸ ὅλον ἐφ' ἡμῖν ἔχει, ἅτε καὶ  
 ἐκ μόνης ὑφισταμένου τῆς ἡμετέρας ἐπινοίας· οἷον, τῷ  
 πότε δεῖ συμβάλλειν ἀλλήλοις τὰς πολεμῶντας, δύ-

ναται

**Ch.III.** Now, if it be allowed that in far the greater part of things, not any of their *natural* Attributes are to be found in articulate Voices, and that yet through such Voices things of every kind are exhibited, it will follow that WORDS *must of necessity* be SYMBOLS, because it appears that they cannot be *Imitations*.

BUT here occurs a Question, which deserves attention—"Why, in the common intercourse of men with men, have Imitations been neglected, and Symbols  
"pre-

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ναι σύμβολον εἶναι καὶ σάλπιγγος ἀπήχησις, καὶ  
λαμπάδος ρίψις, καθάπερ φησὶν Εὐριπίδης,

Ἐπεὶ δ' ἀφείθη τυρσὸς, ὡς τυρσηνικῆς

Σάλπιγγος ἦχος, σῆμα φοινίου μάχης.


Δύναται δέ τις ὑποθεσθαι καὶ δόρατος ἀνάτασιν, καὶ βέλ-  
λες ἀφελαι, ἀλλὰ μυρία.—A REPRESENTATION  
or RESEMBLANCE differs from a SYMBOL, in as much  
as the Resemblance aims as far as possible to represent the  
very nature of the thing, nor is it in our power to shift  
or vary it. Thus a REPRESENTATION intended for  
Socrates in a Picture, if it have not those circumstances  
peculiar

“ preferred, although Symbols are only  
 “ known by Habit or Institution, while Ch. III.  
 “ Imitations are recognized by a kind of  
 “ natural Intuition ?”—To this it may be  
 answered, that if the Sentiments of the  
 Mind, like the Features of the Face, were  
 immediately visible to every beholder, the  
 Art of Speech or Discourse would have  
 been perfectly superfluous. But now,  
 while our Minds lie enveloped and hid,  
 and the Body (like a Veil) conceals every  
 thing but itself, we are necessarily compelled,  
 when we communicate our Thoughts,  
 to

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*peculiar to Socrates, the bald, the flat-nosed, and the Eyes projecting, cannot properly be called a Representation of him. But a SYMBOL or SIGN (for the Philosopher Aristotle uses both names) is wholly in our own power, as depending singly for its existence on our imagination. Thus for example, as to the time when two armies should engage, the Symbol or Sign may be the sounding of a Trumpet, the throwing of a Torch, (according to what Euripides says,*

*But when the flaming Torch was hurl'd, the sign  
 Of purple fight, as when the Trumpet sounds, &c.)  
 or else one may suppose the elevating of a Spear, the darting of a Weapon, and a thousand ways besides. Annon,  
 in Lib. de Interp. p. 17. b.*

Ch.III.  to convey them to each other *through a Medium which is corporeal (c)*. And hence it is that all Signs, Marks, Imitations, and Symbols must needs be *sensible*, and addressed *as such* to the *Senses (d)*. Now THE SENSES, we know, never exceed their natural Limits; the Eye perceives no Sounds; the Ear perceives no Figures nor Colours. If therefore we were to converse, not by *Symbols* but by *Imitations*, as far as things are characterized by Figure

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(c) Αἱ ψυχὰὶ αἱ ἡμέτεραι, γυμναὶ μὲν ἔσσαι τῶν σωμάτων, ἡδύναυτο δι' αὐτῶν τῶν νοημάτων σημαίνειν ἀλλήλαις τὰ πράγματα· Ἐπειδὴ δὲ σώμασι συνδέονται, δίκην νέφους περικαλύπτουσιν αὐτῶν τὸ νοερόν, ἐδεήθησαν τῶν ὀνομάτων, δι' ὧν σημαίνουσιν ἀλλήλαις τὰ πράγματα. *Animi nostri a corporis compage secreti res vicissim animi conceptionibus significare possent: cum autem corporibus involuti sint, periculis ac nebulâ, ipsorum intelligendi vis obtegitur: quocirca opus eis fuit nominibus, quibus res inter se significarent.* *Annon. in Prædicam. p. 18. 2.*

(d) *Quicquid scindi possit in differentias satis numerosas, ad notionem varietatem explicandam (modo differentiarum illarum sensui perceptibiles sint) fieri potest vehiculum cogitationum de homine in hominem.* *Bac.n. de Augm. Scient. VI. 1.*

gure and Colour, our Imitation would be necessarily thro' Figure and Colour also. Ch.III.  
 Again, as far as they are characterized by Sounds, it would for the same reason be thro' the Medium of Sounds. The like may be said of all the other Senses, the Imitation still shifting along with the Objects imitated. We see then how *complicated* such Imitation would prove.

IF we set LANGUAGE therefore, as a *Symbol*, in opposition to *such Imitation*; if we reflect on the Simplicity of the one, and the Multiplicity of the other; if we consider the Ease and Speed, with which Words are formed (an Ease which knows no trouble or fatigue; and a \* Speed, which equals the Progress of our very Thoughts) if we oppose to this the difficulty and length of Imitations; if we remember that some Objects are capable of no Imitations at all, but that all Objects universally may be typified by Symbols; we may  
 plainly

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\* *Επεια πλεονέχοντα* — See before, p. 325.

Ch.III. plainly perceive an Answer to the Question here proposed, “Why, in the common intercourse of men with men, Imitations have been rejected, and Symbols preferred.”

HENCE too we may perceive a Reason, *why there never was a Language, nor indeed can possibly be framed one, to express the Properties and real Essences of things,* as a Mirrour exhibits their Figures and their Colours. For if Language of itself imply nothing more, than *certain Species of Sounds with certain Motions concomitant;* if to some Beings Sound and Motion are no Attributes at all; if to many others, where Attributes, they are no way essential (such as the Murmurs and Wavings of a Tree during a storm) if this be true—it is impossible the Nature of such Beings should be expressed, or the least essential Property be any way imitated, while between *the Medium and themselves* there is nothing CONNATURAL (*e*).

IT

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(*e*) See Vol. I. Treatise II. c. 3. p. 70.

IT is true indeed, when *Primitives* were Ch.III.  
 once established, it was easy to follow the  
 Connection and Subordination of Nature,  
 in the just deduction of *Derivatives* and  
*Compounds*. Thus the Sounds, *Water*,  
 and, *Fire*, being once annexed to those two  
 Elements, it was certainly more natural  
 to call Beings participating of the first,  
*Watry*, of the last, *Fierſy*, than to com-  
 mute the Terms, and call them by the  
 reverse. But why, and from what *natu-  
 ral Connections* the Primitives themselves  
 might not be commuted, it will be found,  
 I believe, difficult to assign a Reason, as  
 well in the instances before us, as in most  
 others. We may here also see the Reason,  
 why ALL LANGUAGE IS FOUNDED IN  
 COMPACT, and not in Nature; for ſo are  
 all Symbols, of which Words are a cer-  
 tain Species.

THE Question remains if WORDS are  
 Symbols, then SYMBOLS OF WHAT?—

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Ch.III. If it be answered, OF THINGS, the Question returns, OF WHAT THINGS?—If it be answered, *of the several Individuals of Sense, the various particular Beings, which exist around us*—to this, it is replied, may be raised certain Doubts. In the first place every Word will be in fact a *proper Name*. Now if all Words are proper Names, how came Lexicographers, whose express business is to explain Words, either wholly to omit proper Names, or at least to explain them, not from their own Art, but from History?

AGAIN, if all *Words* are *proper Names*, then in strictness no Word can belong to more than one Individual. But if so, then, as *Individuals* are *infinite*, to make a perfect Language, *Words must be infinite also*. But if infinite, then *incomprehensible*, and never to be attained by the wisest Men; whose labours in Language upon this Hypothesis would be as idle as that study of infinite written Symbols, which

Missionaries (if they may be credited) at-tribute to the *Chinese*. Ch.III.

AGAIN, if all Words are proper Names, or (which is the same) the Symbols of *Individuals*; it will follow, as Individuals are not only *infinite*, but ever *passing*, that the Language of those, who lived ages ago, will be as unknown now, as the very Voices of the Speakers. Nay the Language of every Province, of every Town, of every Cottage, must be every where different, and every where changing, since such is the Nature of *Individuals*, which it follows.

As then, if all Words are proper Names, the Symbols of *Individuals*, it will follow that in Language there can be no *general Proposition*, because upon the Hypothesis all Terms are *particular*; nor any *Affirmative Proposition*, because *no one Individual in nature is another*. It remains, there can be no Propositions, but *Particular Negatives*.


Ch.III. *tives.* But if so, then is Language incapable of communicating *General Affirmative Truths*—If so, then of communicating *Demonstration*—If so, then of communicating *Sciences*, which are so many Systems of Demonstrations—If so, then of communicating *Arts*, which are the Theorems of Science applied practically—If so, we shall be little better for it either in Speculation or in Practice (*e*). And so much for this Hypothesis; let us now try another.

IF WORDS are not the Symbols of *external Particulars*, it follows of course, they must be THE SYMBOLS OF OUR IDEAS: For this is evident, if they are not  
Symbols

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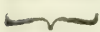
(*e*) The whole of *Euclid* (whose Elements may be called the basis of Mathematical Science) is founded upon general Terms, and general Propositions, most of which are affirmative. So true are those Verses, however barbarous as to their stile,

*Syllogizari non est ex Particulari,  
Neve Negativis, rectè concludere si vis.*

Symbols of things *without*, they can only be Symbols of something *within*. Ch.III. 

HERE then the Question recurs, if SYMBOLS OF IDEAS, then of WHAT IDEAS?—OF SENSIBLE IDEAS.—Be it so, and what follows?—Every thing in fact, which has followed already from the supposition of their being the Symbols of *external Particulars*; and that from this plain and obvious reason, because the several *Ideas*, which *Particulars* imprint, must needs be as *infinite* and *mutable*, as they are themselves.

IF then Words are neither the Symbols of *external Particulars*, nor yet of *particular Ideas*, they can be SYMBOLS of nothing else, except of GENERAL IDEAS, because nothing else, except these, remains.—And what do we mean by GENERAL IDEAS?—We mean SUCH AS ARE COMMON TO MANY INDIVIDUALS; not only to Individuals which exist now,

Ch.III.  but which existed in ages past, and will exist in ages future ; such for example, as the Ideas belonging to the Words, *Man, Lion, Cedar*.—Admit it, and what follows ?—It follows, that *if Words are the Symbols of such general Ideas*, Lexicographers may find employ, though they meddle not with *proper Names*.

IT follows that *one Word* may be, not homonymously, but *truly and essentially common to many Particulars*, past present and future ; so that however these Particulars may be *infinite*, and *ever fleeting*, yet Language notwithstanding may be *definite* and *steady*. But if so, then attainable even by ordinary Capacities, without danger of incurring the *Chinese Absurdity* \*.

AGAIN, it follows that the Language of those, who lived ages ago, as far as it  
stands

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\* See p. 338, 339.

stands for the same general Ideas, may be as intelligible now, as it was then. The like may be said of the same Language being accommodated to distant Regions, and even to distant Nations, amidst all the variety of *ever new* and *ever changing* Objects. Ch. III.

AGAIN, it follows that Language may be expressive of *general Truths*; and if so, then of Demonstration, and Sciences, and Arts; and if so, become subservient to purposes of every kind (*f*).


Now if it be true “that none of these things could be asserted of Language, were not Words the Symbols of *general Ideas*—and it be further true, that these things may be all undeniably asserted of Language”—it will follow (and that necessarily) that WORDS ARE THE SYMBOLS OF GENERAL IDEAS.

Z 4

AND

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(*f*) See before Note (*e*).

Ch.III.  AND yet perhaps even here may be an Objection. It may be urged, if Words are the Symbols of *general Ideas*, Language may answer well enough the purpose of Philosophers, who reason about *general*, and *abstract* Subjects—but what becomes of the business of ordinary Life? Life we know is merged in a multitude of *Particulars*, where an Explanation by Language is as requisite, as in the highest Theorems. The Vulgar indeed want it to *no other* End. How then can this End in any respect be answered, if Language be expressive of nothing farther than *general Ideas*?

To this it may be answered, that *Arts* surely respect the business of ordinary Life; yet so far are *general Terms* from being an Obstacle here, that without them no Art can be *rationaly* explained. How for instance should the measuring Artist ascertain to the Reapers the price of their labours, had not he first through *general*  
*Terms*

*Terms* learnt those *general Theorems*, that respect the doctrine and practice of Mensuration? Ch.III.  
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BUT suppose this not to satisfy a persevering Objector—suppose him to insist, that, admitting this to be true, *there were still a multitude of occasions for minute particularizing, of which it was not possible for mere Generals to be susceptible*—suppose, I say, such an Objection, what should we answer?—*That the Objection was just; that it was necessary to the Perfection and Completion of LANGUAGE, that it should be expressive of PARTICULARS, as well as of GENERALS.* We must however add, that its *general Terms* are by far its most *excellent and essential Part*, since from these it derives “that comprehensive *Universality*, that just proportion of *Precision* and *Permanence*, “without which it could not possibly “be either learnt, or understood, or applied to the purposes of Reasoning and  
“Science;”

Ch.III. “ Science ;”—that *particular* Terms have their Utility and End, and that therefore care too has been taken for a supply of these.

ONE Method of expressing Particulars, is that of PROPER NAMES. This is the least artificial, because *proper Names* being in every district arbitrarily applied, may be unknown to those, who know the Language perfectly well, and can hardly therefore with propriety be considered as parts of it. The other and more artificial Method is that of DEFINITIVES or ARTICLES (g), whether we assume the *pronominal*, or those *more strictly* so called. And here we cannot enough admire the exquisite *Art* of Language, which, *without wandering into infinitude, contrives how to denote things infinite* ; that is to say in other words, which, by the small Tribe of *Definitives properly applied to general Terms,*

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(g) See before, p. 72, &c. 233, &c.

*Terms*, knows how to employ these last, Ch.III.  
 tho' in number *finite*, to the accurate ex-  
 pression of *infinite* Particulars. 

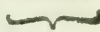
To explain what has been said by a single example. Let the general Term be MAN. I have occasion to apply this Term to the denoting of some Particular. Let it be required to express this Particular, *as unknown*; I say, A *Man—known*; I say, THE *Man—indefinite*; ANY *Man—definite*; A CERTAIN *Man—present and near*; THIS *Man—present and distant*; THAT *Man—like to some other*; SUCH A *Man—an indefinite Multitude*; MANY *Men—a definite Multitude*; A THOUSAND *Men—the ones of a Multitude, taken throughout*; EVERY *Man—the same ones, taken with distinction*; EACH *Man—taken in order*; FIRST *Man*, SECOND *Man*, &c.—*the whole Multitude of Particulars taken collectively*; ALL *Men—the Negation of this Multitude*; NO *Man*. But of this we have spoken already, when we inquired concerning Definitives.

THE

Ch.III. THE Sum of all is, that WORDS ARE  
 THE SYMBOLS OF IDEAS BOTH GENERAL AND PARTICULAR; YET OF THE GENERAL, PRIMARILY, ESSENTIALLY, AND IMMEDIATELY; OF THE PARTICULAR, ONLY SECONDARILY, ACCIDENTALLY, AND MEDIATELY.

SHOULD it be asked, “ why has Language this *double* Capacity?”—May we not ask, by way of return, Is it not a kind of reciprocal Commerce, or *Intercourse of our Ideas*? Should it not therefore be framed, so as to express *the whole* of our Perception? Now can we call that Perception intire and whole, which implies either INTELLECTION without *Sensation*, or SENSATION without *Intellection*? If not, how should Language explain *the whole* of our Perception, had it not Words to express the Objects, proper to each of the two Faculties?

To

To conclude—As in the preceding Ch.III.  
Chapter we considered Language with a   
view to its MATTER, so here we have  
considered it with a view to its FORM.  
Its MATTER is recognized, when it is  
considered *as a Voice* ; its FORM, as it is  
*significant of our several Ideas* ; so that  
upon the whole it may be defined—A  
SYSTEM OF ARTICULATE VOICES, THE  
SYMBOLS OF OUR IDEAS, BUT OF THOSE  
PRINCIPALLY, WHICH ARE GENERAL  
OR UNIVERSAL.

## C H A P. IV.

*Concerning general or universal Ideas.*

Ch.IV. **M**UCH having been said in the preceding Chapter about GENERAL OR UNIVERSAL IDEAS, it may not perhaps be amiss to inquire, *by what process we come to perceive them, and what kind of Beings they are*; since the generality of men think so meanly of their existence, that they are commonly considered, as little better than Shadows. These Sentiments are not unusual even with the Philosopher now a days, and that from causes much the same with those, which influence the Vulgar.

THE VULGAR merged in *Sense* from their earliest Infancy, and never once dreaming any thing to be worthy of pursuit, but what either pampers their Appetite, or fills their Purse, imagine nothing  
to

to be *real*, but what may be *tasted*, or *touched*. THE PHILOSOPHER, as to these matters being of much the same Opinion, in Philosophy looks no higher, than to *experimental Amusements*, deeming nothing *Demonstration*, if it be not made *ocular*. Thus instead of ascending from *Sense* to *Intellect* (the natural progress of all true Learning) he hurries on the contrary into the midst of Sense, where he wanders at random without any end, and is lost in a Labyrinth of infinite Particulars. Hence then the reason why the sublimer parts of *Science*, the Studies of MIND, INTELECTION, and INTELLIGENT PRINCIPLES, are in a manner neglected; and, as if the Criterion of all Truth were an Alembic or an Air-pump, what cannot be proved by *Experiment*, is deemed no better than *mere Hypothesis*. Ch.IV.

AND yet it is somewhat remarkable, amid the prevalence of such Notions, that there should still remain two Sciences in fashion,

Ch.IV. fashion, and these having their Certainty of all the least controverted, *which are not in the minutest article depending upon Experiment.* By these I mean ARITHMETIC; and GEOMETRY (*a*). But to come to our Subject concerning GENERAL IDEAS.

MAN'S

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(*a*) The many noble Theorems (so useful in life, and so admirable in themselves) with which these two SCIENCES so eminently abound, arise originally from PRINCIPLES, THE MOST OBVIOUS IMAGINABLE; Principles, so little wanting the pomp and apparatus of EXPERIMENT, that they are *self-evident* to every one, possessed of common sense. I would not be understood, in what I have here said, or may have said elsewhere, to undervalue EXPERIMENT; whose importance and utility I freely acknowledge, in the many curious Nostrums and choice Receipts, with which it has enriched the necessary Arts of Life. Nay, I go farther—I hold *all justifiable Practice in every kind of Subject* to be founded in EXPERIENCE, which is no more than *the result of many repeated EXPERIMENTS*. But I must add withal, that the man who acts *from Experience alone*, tho' he act ever so well, is but an *Empiric* or *Quack*, and that not only in Medicine, but in every other Subject. It is then only that we recognize ART, and that the EMPIRIC quits his name for the more honourable one of ARTIST, when to his EXPERIENCE he adds  
SCIENCE,

MAN'S FIRST PERCEPTIONS are those of the SENSES, in as much as they commence from his earliest Infancy. These Perceptions, if not infinite, are at least *indefinite*, and more *fleeting* and *transient*, than the very Objects, which they exhibit, because

Ch.IV.

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SCIENCE, and is thence enabled to tell us, not only, WHAT *is to be done*, but WHY *it is to be done*; for ART *is a composite of Experience and Science*, Experience providing it *Materials*, and Science giving them A FORM.

In the mean time, while EXPERIMENT is thus necessary to all PRACTICAL WISDOM, with respect to PURE and SPECULATIVE SCIENCE, as we have hinted already, it has not the least to do. For who ever heard of *Logic*, or *Geometry*, or *Arithmetic* being proved *experimentally*? It is indeed by the application of *these* that *Experiments* are rendered useful; that they are assumed into Philosophy, and in some degree made a part of it, being otherwise nothing better than puerile amusements. But that these Sciences themselves should depend upon the Subjects, on which they work, is, as if the Marble were to fashion the Chizzle, and not the Chizzle the Marble.

Ch.IV. because they not only depend upon the *existence* of those Objects, but because they cannot subsist, without their *immediate Presence*. Hence therefore it is, that there can be *no Sensation of either Past or Future*, and consequently had the Soul no other Faculties, than the *Senses*, it never could acquire the least Idea of TIME (*b*).

BUT happily for us we are not deserted here. We have in the first place a Faculty, called IMAGINATION or FANCY, which however as to its *energies* it may be subsequent to Sense, yet is truly prior to it both in *dignity* and *use*. THIS it is which *retains the fleeting Forms of things*, when Things themselves are gone, and *all Sensation* at an end.

THAT this Faculty, however connected with Sense, is still perfectly different, may  
be

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(*b*) See before, p. 105. See also, p. 112. Note (*f*).

be seen from hence. We have an *Imagi-* Ch.IV.  
*nation* of things, that are gone and ex-  
 tinct; but no such things can be made  
 objects of *Sensation*. We have an easy  
 command over the Objects of our *Imagi-*  
*nation*, and can call them forth in almost  
 what manner we please; but our *Sensa-*  
*tions* are necessary, when their Objects are  
 present, nor can we controul them, but  
 by removing either the Objects, or our-  
 selves (c).

As

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(c) Besides the distinguishing of SENSATION from IMAGINATION, there are two other Faculties of the Soul, which from their nearer alliance ought carefully to be distinguished from it, and these are ΜΝΗΜΗ, and ΑΝΑΜΝΗΣΙΣ, MEMORY, and RECOLLECTION.

When we view some *relict* of sensation reposed within us, *without thinking of its rise, or referring it to any sensible Object*, this is PHANSY or IMAGINATION.

When we view some such *relict*, and *refer it withal to that sensible Object, which in time past was its cause and original*, this is MEMORY.

Ch.IV. As the Wax would not be adequate to its business of Signature, had it not a Power to *retain*, as well as to *receive*; the same holds of the SOUL, with respect to *Sense* and *Imagination*. SENSE is its *re-ceptive*

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Lastly *the Road, which leads to Memory through a series of Ideas, however connected, whether rationally or casually, this is RECOLLECTION*. I have added *casually*, as well as *rationally*, because a casual connection is often sufficient. Thus from seeing a Garment, I think of its Owner; thence of his Habitation; thence of Woods; thence of Timber; thence of Ships, Sea-fights, Admirals, &c.

If the Distinction between *Memory* and *Phanſy* be not sufficiently understood, it may be illustrated by being compared to the view of a Portrait. When we contemplate a Portrait, *without thinking of whom it is the Portrait*, such Contemplation is analogous to PHANSY. When we view it *with reference to the Original, whom it represents*, such Contemplation is analogous to MEMORY.

We may go farther. IMAGINATION or PHANSY may exhibit (after a manner) even *things that are to come*. It is here that *Hope* and *Fear* paint all their pleasant, and all their painful Pictures of *Futurity*. But MEMORY is confined in the strictest manner *to the past*.

What


ceptive Power ; IMAGINATION, its re- Ch. IV.  
tentive. Had it Sense without Imagi-  
nation, it would not be as Wax, but as  
Water, where tho' all Impressions may  
be instantly made, yet as soon as made  
they are as instantly lost.

THUS then, from a view of the two  
Powers taken together, we may call  
SENSE (if we please) *a kind of transient  
Imagination* ; and IMAGINATION on the  
contrary *a kind of permanent Sense* (d).

Now

What we have said, may suffice for our present purpose. He that would learn more, may consult *Aristot. de Animâ*, L. III. c. 3, 4. and his *Treatise de Mem. et Reminisc.*

(d) Τί τοίνυν ἐστὶν ἡ φαντασία ὥδε ἂν γνωρίσαιμεν·  
δεῖ νοεῖν ἐν ἡμῖν ἀπὸ τῶν ἐνεργειῶν τῶν περὶ τὰ αἰσθη-  
τὰ, ὅιον τύπον (*lege τύπον*) τινὰ καὶ ἀναζωγραφημα  
ἐν τῷ πρῶτῳ αἰσθητηρίῳ, ἐγκατάλειμμά τι τῆς ὑπὸ τῆς  
αἰσθητῆς γινομένης κινήσεως, ὃ καὶ μηκέτι τῆς αἰσθητῆς  
παρόντος, ὑπομένει τὸ καὶ σώζεται, ὅν ὥσπερ εἰκὼν τις

Ch.IV.  Now as our Feet in vain venture to walk upon the River, till the Frost bind the Current, and harden the yielding Surface; so does the SOUL in vain seek to exert its higher Powers, the Powers I mean of REASON and INTELLECT, till IMAGINATION first fix the *fluency* of SENSE, and thus provide a proper Basis for the support of its higher Energies.

AFTER

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αὐτῷ, ὃ καὶ τῆς μνήμης ἡμῖν σωζόμενον αἴσιον γίνεται· τὸ τοιῶτον ἐγκατάλειμμα, καὶ τὸν τοιῶτον ὥσπερ τύπον, ΦΑΝΤΑΣΙΑΝ καλεῖσιν. *Now what PHANSY or IMAGINATION is, we may explain as follows. We may conceive to be formed within us, from the operations of our Senses about sensible Subjects, some Impression (as it were) or Picture in our original Sensorium, being a reliet of that motion caused within us by the external object; a reliet, which when the external object is no longer present, remains and is still preserved, being as it were its Image, and which, by being thus preserved, becomes the cause of our having Memory. Now such a sort of reliet and (as it were) Impression they call PHANSY or IMAGINATION. Alex. Aphrod. de Animâ, p. 135. b. Edit. Ald.*

AFTER this manner, in the admirable Ch.IV.  
 Oeconomy of the Whole, are Natures —  
 subordinate made subservient to the high-  
 er. Were there *no Things external*, the  
*Senses* could not operate ; were there *no*  
*Sensations*, the *Imagination* could not ope-  
 rate ; and were there *no Imagination*, there  
 could be *neither Reasoning* nor *Intellection*,  
 such at least as they are found in *Man*,  
 where they have their Intensions and Re-  
 missions in alternate succeſſion, and are  
 at first nothing better, than a mere CA-  
 PACITY or POWER. Whether every In-  
 tellect begins thus, may be perhaps a  
 question ; eſpecially if there be any one  
 of a nature *more divine*, to which “ Inten-  
 “ ſion and Remiſſion and mere Capacity  
 “ are unknown (*e*).” But not to digreſs.

IT

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(*e*) See p. 162. The *Life, Energy*, or Manner of  
 MAN's Exiſtence is not a little different from that of  
 the DEITY. THE LIFE OF MAN has its Eſſence in

A a 4

MOTION.

Ch. IV. It is then on these *permanent* Phantasies  
 that THE HUMAN MIND first works, and  
 by

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MOTION. This is not only true with respect to that lower and subordinate Life, which he shares in common with Vegetables, and which can no longer subsist than while the Fluids circulate, but it is likewise true in that *Life*, which is peculiar to him as *Man*. Objects from without *first move* our faculties, and thence we move of *ourselves* either to *Practice* or *Contemplation*. But the LIFE or EXISTENCE of GOD (as far as we can conjecture upon so transcendent a Subject) is not only complete throughout Eternity, but complete in every Instant, and is for that reason IMMUTABLE and SUPERIOR TO ALL MOTION.

It is to this distinction that *Aristotle* alludes, when he tells us—Οὐ γὰρ μόνον κινήσεώς ἐστιν ἐνέργεια, ἀλλὰ καὶ ἀκινήσεως· καὶ ἡδονὴ μᾶλλον ἐν ἡρεμίᾳ ἐστίν, ἢ ἐν κινήσει· μεταβολὴ δὲ πάντων γλυκὴ, κατὰ τὸν ποιητὴν. διὰ πονηρίαν τινά· ὥσπερ γὰρ ἄνθρωπος ἐνμετάβολος ὁ πονηρὸς, καὶ ἡ φύσις ἡ δεομένη μεταβολῆς· οὐ γὰρ ἀπλῆ, οὐδ' ἐπιεικής. For there is not only an Energy of MOTION, but of IMMOBILITY; and PLEASURE or FELICITY exists rather in REST than in MOTION; Change of all things being sweet (according to the Poet) from a principle of Pravity in those who believe so. For in the same manner as the  
 bad

by an Energy as spontaneous and familiar Ch.IV.  
to its Nature, as the seeing of Colour is  
familiar to the Eye, it discerns at once  
what

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*bad man is one fickle and changeable, so is that Nature  
bad that requireth Variety, in as much as such Nature  
is neither simple nor even. Eth. Nicom. VII. 14. &  
Ethic. Eudem. VI. sub. fin.*

It is to this UNALTERABLE NATURE OF THE  
DEITY that *Boethius* refers, when he says in those  
elegant verses,

—*Tempus ab Ævo*

*Ire jubes STABILISQUE MANENS das cuncta  
moveri.*

From this single principle of IMMOBILITY, may be de-  
rived some of the noblest of the *Divine Attributes*; such  
as that of IMPASSIVE, INCORRUPTIBLE, INCORPO-  
REAL, &c. Vide *Aristot.* Physic. VIII. Metaphys.  
XIV. c. 6, 7, 9, 10. Edit. *Du Val.* See also Vol. I.  
of these Treatises, p. 262 to 266—also p. 295, where  
the Verses of *Boethius* are quoted at length.

It must be remembered however, that tho' we are not  
*Gods*, yet as *rational Beings* we have within us some-  
thing *Divine*, and that the more we can become supe-  
rior to our mutable, variable, and irrational part, and  
place our welfare in that Good, which is immutable,  
per-

Ch.IV. what in MANY is ONE; what in things  
 DISSIMILAR and DIFFERENT is SIMILAR  
 and the SAME (*f*). By this it comes to  
 behold

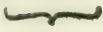
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permanent, and rational, the higher we shall advance in real Happiness and Wisdom. This is (as an antient writer says)—Ὁμοίωσις τῷ Θεῷ κατὰ τὸ δυνατόν, *the becoming like to GOD, as far as in our power.* Τοῖς μὲν γὰρ Θεοῖς πᾶς ὁ βίος μακάριος· τοῖς δ' ἀνθρώποις, ἐφ' ὅσον ὁμοιωμά τι τῆς τοιαύτης ἐνεργείας ὑπάρχει. *For to THE GODS (as says another antient) the whole of life is one continued happiness; but to MEN, it is so far happy, as it rises to the resemblance of so divine an Energy.* See *Plat. in Theætet. Arist. Eth. X. 8.*

(*f*) This CONNECTIVE ACT of the Soul, by which it views ONE IN MANY, is perhaps one of the principal Acts of its most excellent Part. It is this removes that impenetrable mist, which renders *Objects of Intelligence* invifible to lower faculties. Were it not for this, even the *fensible* World (with the help of all our Sensations) would appear as unconnected, as the words of an Index. It is certainly not the Figure alone, nor the Touch alone, nor the Odour alone, that makes the Rose, but it is made up of all these, and other attributes UNITED; not an *unknown* Constitution of *insensible* Parts, but a *known* Constitution of *fensible* Parts, unless we chuse to extirpate the possibility of natural Knowledge.

WHAT

behold a kind of *superior* Objects; a new Race of Perceptions, more comprehensive than

Ch.IV. 

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WHAT then perceives this CONSTITUTION or UNION?—Can it be any of the Senses?—No one of these, we know, can pass the limits of its own province. Were the Smell to perceive the union of the Odour and the Figure, it would not only be Smell, but it would be Sight also. It is the same in other instances. We must necessarily therefore recur to some HIGHER COLLECTIVE POWER, to give us a prospect of Nature, even in these her *subordinate Wholes*, much more in that *comprehensive Whole*, whose Sympathy is universal, and of which these smaller Wholes are all no more than Parts.

But no where is this *collecting*, and (if I may be allowed the expression) this *unifying* Power more conspicuous, than in the subjects of PURE TRUTH. By virtue of this power the Mind views *One general Idea*, in many *Individuals*; *One Proposition* in many *general Ideas*; *One Syllogism* in many *Propositions*; till at length, by properly repeating and connecting Syllogism with Syllogism, it ascend into those bright and *steady regions* of SCIENCE;

*Quas neque concutiunt venti, neque nubila nimbis  
Adspargunt, &c.*

Lucr.

Even

Ch.IV. than those of Sense; a Race of Percep-  
 tions, *each one of which may be found intire*  
*and*

Even *negative* Truths and *negative* Conclusions cannot subsist, but by bringing Terms and Propositions together, so *necessary* is this UNITING Power to every Species of KNOWLEDGE. See p. 3. 250.

He that would better comprehend the distinction between SENSITIVE PERCEPTION, and INTELLECTIVE, may observe that, when a Truth is spoken, it is *heard* by our Ears, and *understood* by our Minds. That these two Acts are different, is plain, from the example of such, as *bear* the sounds, without *knowing* the language. But to shew their difference still stronger, let us suppose them to concur in the same Man, who shall both *bear* and *understand* the Truth proposed. Let the Truth be for example, *The Angles of a Triangle are equal to two right Angles*. That this is ONE Truth, and not *two* or *many* Truths, I believe none will deny. Let me ask then, in what manner does this Truth become perceptible (if at all) to SENSATION?—The Answer is obvious; it is by successive Portions of little and little at a Time. When the first Word is *present*, all the subsequent are *absent*; when the last Word is *present*, all the previous are *absent*; when any of the middle Words are *present*, then are there some *absent*, as well of one sort as the other. No more exists at once than a single Syllable, and the Remainder as much *is not*, (to Sensation at least) as

I

tho<sup>2</sup>

*and whole in the separate individuals of an* Ch. IV.  
*infinite and fleeting Multitude, without de-*  
*parting*

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tho' it never had been, or never was to be. And so much for the perception of SENSE, than which we see nothing can be more *dissipated, fleeting, and detached*. —And is that of the MIND similar?—Admit it, and what follows?—It follows, that *one* Mind would no more recognize *one* Truth, by recognizing its Terms *successively* and *apart*, than *many* distant Minds would recognize it, were it distributed among them, a different part to each. The case is, every TRUTH is ONE, tho' its TERMS are MANY. It is in no respect true *by parts at a time*, but it is true of necessity at *once* and *in an instant*.—What Powers therefore recognize this ONENESS or UNITY?—Where even does it reside, or what makes it?—Shall we answer with the *Stagirite*, Τὸ δὲ ΕΝ ΠΟΙΟΤΗΤΙ τὴν ὁ ΝΟΥΣ ἕνατον —If this be allowed, it should seem, where SENSATION and INTELLECTION appear to concur, that Sensation was of MANY, Intellection was of ONE; that Sensation was *temporary, divisible and successive*; Intellection, *instantaneous, indivisible, and at once*.

If we consider the Radii of a Circle, we shall find at the Circumference that they are MANY; at the Center that they are ONE. Let us then suppose SENSE and MIND to view the same Radii, only let Sense view them at the *Circumference*, Mind at the *Center*;  
and

Ch.IV. *parting from the unity and permanence of  
its own nature.*


AND

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and hence we may conceive, how these Powers differ, even where they jointly appear to operate in perception of the same object.

There is ANOTHER ACT OF THE MIND, the very reverse of that here mentioned; an Act, by which it perceives not *one in many*, but MANY IN ONE. This is that *mental Separation*, of which we have given some account in the first Chapter of this Book; that Resolution or Analysis which enables us *to investigate the Causes, and Principles, and Elements of things*. It is by Virtue of this, that we are enabled to abstract any particular Attribute, and make it *by itself* the Subject of philosophical Contemplation. Were it not for this, it would be difficult for *particular Sciences* to exist; because otherwise they would be as much blended, as the several Attributes of sensible Substances. How, for example, could there be such a Science as *Optics*, were we necessitated to contemplate *Colour concentered with Figure*, two Attributes, which the Eye can never view, but associated? I mention not a multitude of other sensible qualities, some of which still present themselves, whenever we look on any *coloured Body*.

Those

AND thus we see the *Process by which* Ch.IV.  
*we arrive at* GENERAL IDEAS; for the   
 Per-

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Those two noble Sciences, ARITHMETIC and GEOMETRY, would have no Basis to stand on, were it not for this *separative* Power. They are both conversant about QUANTITY; *Geometry* about CONTINUOUS Quantity, *Arithmetic* about DISCRETE. EXTENSION is essential to *continuous* Quantity; MONADS, or UNITS, to *Discrete*. By separating from the infinite Individuals, with which we are surrounded, those infinite Accidents, by which they are all *diversified*, we leave nothing but those SIMPLE and PERFECTLY SIMILAR UNITS, which being combined make NUMBER, and are the Subject of ARITHMETIC. Again, by separating from *Body* every possible subordinate Accident, and leaving it nothing but its *triple Extension of Length, Breadth, and Thickness*, (of which were it to be deprived, it would be *Body* no longer) we arrive at that pure and unmixed MAGNITUDE, the contemplation of whose properties makes the Science of *Geometry*.

By the same *analytical* or *separate* Power, we investigate DEFINITIONS of all kinds, each one of which is a *developed Word*, as the same Word is an *enveloped Definition*.

To conclude—IN COMPOSITION AND DIVISION  
 CONSISTS THE WHOLE OF SCIENCE, COMPOSITION

Ch.IV. Perceptions here mentioned are in fact no other. In these too we perceive the objects of SCIENCE and REAL KNOWLEDGE, which can by no means be, but *of that which is general, and definite, and fixt* (g).  
Here

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TION MAKING AFFIRMATIVE TRUTH, AND SHEWING US THINGS UNDER THEIR SIMILARITIES AND IDENTITIES; DIVISION MAKING NEGATIVE TRUTH, AND PRESENTING THEM TO US UNDER THEIR DISSIMILARITIES AND DIVERSITIES.

And here, by the way, there occurs a Question.—If all Wisdom be Science, and it be the business of Science as well to *compound* as to *separate*, may we not say that those Philosophers took *Half* of Wisdom for the *Whole*, who distinguished it from Wit, as if WISDOM only *separated*, and WIT only *brought together*? —Yet so held the Philosopher of *Malmbsbury*, and the Author of the *Essay on the Human Understanding*.

(g) The very Etymologies of the Words ΕΠΙΣΤΗΜΗ, SCIENTIA, and UNDERSTANDING, may serve in some degree to shew the nature of these Faculties, as well as of those Beings, their true and proper Objects. ΕΠΙΣΤΗΜΗ ὀνόμασαι, διὰ τὸ ΕΠΙ ΣΤΑΣΙΝ καὶ ὅσον τῶν πραγμάτων ἄγειν ἡμᾶς,  
τῇ

Here too even *Individuals*, however of Ch.IV.  
 themselves unknowable, become objects of  
 Knowledge,

τῆς ἀορισίας ἡ μεταβολῆς τῶν ἐπὶ μέρους ἀπάγυστα·  
 ἢ γὰρ ἐπισήμη περὶ τὰ καθόλου καὶ ἀμετάπλωτα κατα-  
 γίνεται· SCIENCE (ΕΠΙΣΤΗΜΗ) has its name from  
*bri*nging us (ΕΠΙ ΣΤΑΣΙΝ) TO SOME STOP and  
 BOUNDARY of things, taking us away from the un-  
 bounded nature and mutability of Particulars; for it is  
 converfant about Subjects, that are general, and inva-  
 riable. Niceph. Blem. Epit. Logic. p. 21.

This Etymology given by *Blemmides*, and long be-  
 fore him adopted by the *Peripatetics*, came originally  
 from *Plato*, as may be seen in the following account of  
 it from his *Cratylus*. In this Dialogue *Socrates*, having  
 first (according to the *Heraclitean* Philosophy, which  
*Cratylus* favoured) etymologized a multitude of Words  
 with a view to that *Flow* and *unceasing Mutation*, sup-  
 posed by *Heraclitus* to run thro' all things, at length  
 changes his System, and begins to etymologize from  
 another, which supposed something in nature to be *per-*  
*manent* and *fixed*. On this principle he thus proceeds  
 Σκοπῶμεν δὴ, ἐξ αὐτῶν ἀναλαβόντες πρῶτον μὲν  
 τὸτο τὸ ὄνομα τὴν ΕΠΙΣΤΗΜΗΝ, ὡς ἀμφιβόλον  
 ἐστὶ, καὶ μᾶλλον ἔχει σημαῖνόν τι ὅτι ΙΣΤΗΣΙΝ  
 ἡμῶν ΕΠΙ τοῖς πράγμασι τὴν ψυχὴν, ἢ ὅτι συμπερι-  
 φέρεται. Let us consider then (says he) some of the

Ch.IV. Knowledge, as far as their nature will permit. For then only may any Particular be

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*very Words already examined; and in the first place, the Word SCIENCE; how disputable is this (as to its former Etymology) how much more naturally does it appear to signify, that IT STOPS THE SOUL AT THINGS, than that it is carried about with them. Plat. Cratyl. p. 437. Edit. Serr.*

The disputable Etymology, to which he here alludes, was a strange one of his own making in the former part of the Dialogue, adapted to the flowing System of *Heraclitus* there mentioned. According to this notion, he had derived ΕΠΙΣΤΗΜΗ from ἐπεσθαι and μένειν, as if it kept along with things, by perpetually following them in their motions. See *Plato* as before, p. 412.

As to SCIENTIA, we are indebted to *Scaliger* for the following ingenious Etymology. RATIOCINATIO, motus quidam est: SCIENTIA, quies: unde et nomen, tum apud Græcos, tum etiam nostrum. Ἦζεσθαι τὸ ΕΠΙ ΙΣΤΑΣΘΑΙ, ΕΠΙΣΤΗΜΗ. Siftitur enim mentis agitatio, et fit species in animo. Sic Latinum SCIENTIA, ὅτι γίνεται ΣΧΕΣΙΣ ΤΟΥ ΟΝΤΟΣ. Nam Latini, quod nomen entis simplex ab usu abjecerunt atque repudiarunt, omnibus activis participiis idem adjunxerunt. Audiens, ἀκούων ὢν. Sciens, σκῶν ὢν. *Scal.* in *Theophr. de Causis Plant. Lib. I. p. 17.*

be said to be known, when by asserting it to be *a Man*, or *an Animal*, or the like, Ch.IV.

we

The *English* Word, UNDERSTANDING, means not so properly *Knowledge*, as that *Faculty of the Soul*, where Knowledge resides. Why may we not then imagine, that the framers of this Word intended to represent it as a kind of firm *Basis*, on which the fair Structure of Sciences was to rest, and which was supposed to STAND UNDER them; as their immoveable Support?

Whatever may be said of these Etymologies; whether they are true or false, they at least prove their Authors to have considered SCIENCE and UNDERSTANDING, not as *fleeting* powers of Perception, like *Sense*, but rather as *steady, permanent, and durable* COMPREHENSIONS. But if so, we must somewhere or other find for them certain *steady, permanent, and durable* OBJECTS; since if PERCEPTION OF ANY KIND BE DIFFERENT FROM THE THING PERCEIVED, (whether it perceive straight as crooked, or crooked as straight; the moving as fixed, or the fixed as moving) SUCH PERCEPTION MUST OF NECESSITY BE ERRONEOUS AND FALSE. The following passage from a *Greek Platonic* (whom we shall quote again hereafter) seems on the present occasion not without its weight—Εἰ ἐστὶ γνῶσις ἀκριβέστερα τῆς αἰσθήσεως, ἔτι αὖ καὶ γνῶσα ἀληθεστέρα τῶν αἰσθητῶν. *If there be*

Ch.IV. we refer it to some such *comprehensive*, or  
 { *general Idea*.

Now it is of these COMPREHENSIVE and  
 PERMANENT IDEAS, THE GENUINE PER-  
 CEPTIONS OF PURE MIND, that WORDS  
 of all Languages, however different, are  
 the SYMBOLS. And hence it is, that *as*  
*the PERCEPTIONS include, so do these their*  
 SYMBOLS


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A KNOWLEDGE *more accurate than* SENSATION;  
*there must be certain* OBJECTS *of such knowledge* MORE  
 TRUE THAN OBJECTS OF SENSE.

The following then are Questions worth consider-  
 ing,—*What* these Objects are?—*Where* they reside?  
 —And *how* they are to be discovered?—Not by *expe-*  
*rimental Philosophy* it is plain; for that meddles with  
 nothing, but what is tangible, corporeal, and mutable  
 —nor even by the more refined and rational specula-  
 tion of *Mathematics*; for this, at its very commence-  
 ment, takes such Objects for granted. We can only  
 add, that *if they reside in our own MINDS*, (and who,  
 that has never looked there, can affirm they do not?)  
 then will the advice of the Satirist be no ways im-  
 proper,

— NEC TE QUÆSIVERIS EXTRA.

*Perf.*

SYMBOLS *express, not this or that set of* Ch.IV.  
*Particulars only, but all indifferently, as*   
*they happen to occur.* Were therefore the  
 Inhabitants of *Salisbury* to be transferred  
 to *York*, tho' new particular objects would  
 appear on every side, they would still no  
 more want a new Language to explain  
 themselves, than they would want new  
 Minds to comprehend what they beheld.  
 All indeed, that they would want, would  
 be the *local proper Names*; which Names,  
 as we have said already \*, are hardly a part  
 of Language, but must equally be learnt  
 both by learned and unlearned, as often  
 as they change the place of their abode.

It is upon the same principles we may  
 perceive the reason, why the dead Lan-  
 guages (as we call them) are *now* intelli-  
 gible; and why the Language of *modern*  
*England* is able to describe *antient Rome*;

B b 3 and

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\* Sup. p. 345, 346.

Ch.IV. and that of *antient Rome* to describe *modern*  
 ~~~~~ *England* (b). But of these matters we  
 have spoken before.

§ 2. AND now having viewed *the*  
*Process*, by which we acquire general *Ideas*,  
 let us begin anew from other Principles,  
 and try to discover (if we can prove so  
 fortunate) *whence it is that these Ideas ori-*  
*ginally come.* If we can succeed here, we  
 may discern perhaps, *what kind of Beings*  
*they are*, for this at present appears some-  
 what obscure.

LET

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(b) As far as *Human Nature*, and the *primary Ge-*  
*nera* both of *Substance* and *Accident* are the same in all  
 places, and have been so thro' all ages: so far *all Lan-*  
*guages* share one common **IDENTITY**. As far as *pe-*  
*culiar species of Substance* occur in different regions;  
 and much more, as far as *the positive Institutions of re-*  
*ligious and civil Politics* are every where different; so  
 far each *Language* has its peculiar **DIVERSITY**. To  
 the Causes of *Diversity* here mentioned, may be added  
 the distinguishing *Character and Genius of every Na-*  
*tion*, concerning which we shall speak hereafter.

## Ch.IV.

LET us suppose any man to look for the first time upon *some Work of Art*, as for example upon a Clock, and having sufficiently viewed it, at length to depart. Would he not retain, when absent, an Idea of what he had seen?—And what is it, to retain such Idea?—It is to have A FORM INTERNAL correspondent to THE EXTERNAL; only with this difference, that the *Internal Form* is devoid of the Matter; the *External* is united with it, being seen in the metal, the wood, and the like.


Now if we suppose this Spectator to view *many such Machines*, and not simply to view, but to consider every part of them, so as to comprehend how these parts all operate to one End, he might be then said to possess a kind of INTELLIGIBLE FORM, by which he would not only understand, and know the Clocks, which he had seen *already*, but every Work also of like Sort, which he might see *hereafter*.—

Ch.IV. Should it be asked "*which of these Forms*  
 " *is prior, the External and Sensible, or*  
 " *the Internal and Intelligible;*" the An-  
 swer is obvious, that *the prior is the Sen-*  
*sible.*

THUS then we see, THERE ARE INTELLIGIBLE FORMS, WHICH TO THE SENSIBLE ARE SUBSEQUENT.

BUT farther still—If these Machines be allowed the Work *not of Chance*, but of *an Artist*, they must be the Work of one, who *knew what he was about*. And what is it, *to work, and know what one is about?* —It is *to have an Idea of what one is doing; to possess A FORM INTERNAL, corresponding to the EXTERNAL, to which external it serves for an EXEMPLAR or ARCHETYPE.*

HERE then we have AN INTELLIGIBLE FORM, WHICH IS PRIOR TO THE SENSIBLE FORM; *which, being truly prior*  
*as*

*as well in dignity as in time, can no more become subsequent, than Cause can to Effect,* Ch.IV. 

THUS then, with respect to Works of ART, we may perceive, if we attend, A TRIPLE ORDER OF FORMS; *one* Order, *intelligible* and *previous* to these Works; a *second* Order, *sensible* and *concomitant*; and a *third* again, *intelligible* and *subsequent*. After the first of these Orders the Maker may be said to *work*; thro' the second, the Works themselves *exist*, and are what they are; and in the third they become *recognized, as mere Objects of Contemplation*. To make these Forms by different Names more easy to be understood; *the first* may be called THE MAKER'S FORM; *the second*, that of THE SUBJECT; and the *third*, that of THE CONTEMPLATOR.

LET us pass from hence to Works of NATURE. Let us imagine ourselves viewing some diversified Prospect; “ a  
“ Plain, for example, spacious and fer-  
“ tile;

Ch.IV. “ tile ; a river winding thro’ it ; by the  
 “ banks of that river, men walking and  
 “ cattle grazing ; the view terminated  
 “ with distant hills, some craggy, and  
 “ some covered with wood.” Here it  
 is plain we have plenty of FORMS NA-  
 TURAL. And could any one quit so fair  
 a Sight, and retain no traces of what he  
 had beheld ? — And what is it, *to retain*  
*traces of what one has beheld ?* — It is to  
 have certain FORMS INTERNAL corre-  
 spondent to the EXTERNAL, and resem-  
 bling them in every thing, *except the*  
*being merged in Matter.* And thus, thro’  
 the same *retentive* and *collective* Powers,  
 the Mind becomes fraught with *Forms*  
*natural*, as before with *Forms artifi-*  
*cial.* — Should it be asked, “ *which of*  
*these natural Forms are prior, the Ex-*  
*ternal ones viewed by the Senses, or the*  
*Internal existing in the Mind ?* ” the  
 Answer is obvious, that *the prior are the*  
*External.*

THUS

THUS therefore in NATURE, as well Ch.IV.  
 as in ART, THERE ARE INTELLIGIBLE  
 FORMS, WHICH TO THE SENSIBLE ARE  
 SUBSEQUENT. Hence then we see the  
 meaning of that noted School Axiom, *Nil  
 est in INTELLECTU quod non prius fuit in  
 SENSU*; an Axiom, which we must own  
 to be so far allowable, as it respects the  
*Ideas of a mere Contemplator.*

BUT to proceed somewhat farther—Are  
*natural* Productions made BY CHANCE,  
 or BY DESIGN?—Let us admit *by De-  
 sign*, not to lengthen our inquiry. They  
 are certainly \* more exquisite than *any*  
 Works of ART, and yet *these* we cannot  
 bring ourselves to suppose made by  
*Chance*.—Admit it, and what follows?—  
*We must of necessity admit a MIND also, be-  
 cause DESIGN implies MIND, wherever it  
 is to be found.*—Allowing therefore this.  
 what

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\* *Arist. de Part. Animal. L. I. c. 1.*

Ch.IV. what do we mean by the Term, MIND?—  
 { We mean *something, which, when it acts,*  
*knows what it is going to do; something*  
*stored with Ideas of its intended Works,*  
*agreeably to which Ideas those Works are*  
*fashioned.*

THAT such EXEMPLARS, PATTERNS, FORMS, IDEAS (call them as you please) must *of necessity* be, requires no proving, but follows of course, if we admit the Cause of Nature to be A MIND, as above mentioned. For take away these, and *what a Mind* do we leave without them? CHANCE surely is as knowing, as MIND WITHOUT IDEAS; or rather MIND WITHOUT IDEAS is no less blind than CHANCE.

THE Nature of these IDEAS is not difficult to explain, if we once come to allow a possibility of their Existence. That they are exquisitely *beautiful, various,* and *orderly*, is evident from the exquisite Beauty, Variety, and Order, seen in natural

ral Substances, which are but their *Copies* Ch.IV.  
 or *Pictures*. That they are *mental* is  
 plain, as they are of the *Essence* of MIND,  
 and consequently no Objects to any of  
 the *Senses*, nor therefore circumscribed  
 either by *Time* or *Place*.

HERE then, on this System, we have  
 plenty of FORMS INTELLIGIBLE, WHICH  
 ARE TRULY PREVIOUS TO ALL FORMS  
 SENSIBLE. Here too we see that NA-  
 TURE is not defective in her TRIPLE  
 ORDER, having (like Art) her FORMS  
 PREVIOUS, HER CONCOMITANT, and  
 HER SUBSEQUENT (i).

THAT

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(i) *Simplicius*, in his commentary upon the Predica-  
 ments, calls the *first* Order of these intelligible Forms,  
 τὰ πρὸ τῆς μεθεξως, *those previous to Participation*,  
 and at other times, ἡ ἐξηναντίας κοινότης, *the transcen-*  
*dent Universality or Sameness*; the *second* Order he calls  
 τὰ ἐν μεθεξει, *those which exist in Participation*, that  
 is, those merged in Matter; and at other times, he  
 calls them ἡ κατὰ τεταγμένην κοινότης, *the subordinate*  
*Universality or Sameness*; lastly, of the *third* Order he

Ch.IV. *THAT the Previous may be justly so called is plain, because they are essentially prior*

says, that they have no independent existence of their own, but that—*ἡμεῖς ἀφελόντες αὐτὰ ἐν ταῖς ἡμετέ-  
ραις ἐννοαῖς, καθ' ἑαυτὰ ὑπεσῆσαμεν, we ourselves  
abstracting them in our own Imaginations, have given  
them by such abstraction an existence as of themselves.*  
*Simp. in Prædic. p. 17.* In another place he says, in  
a language somewhat mysterious, yet still conformable  
to the same doctrine—*Μήποτε ἐν τριτλὸν ληπλῆον τὸ  
κοινὸν, τὸ μὲν ἐξηρημένον τῶν καθ' ἑκάστα, καὶ αἰτίον  
τῆς ἐν αὐτοῖς κοινότητος, κατὰ τὴν μίαν ἑαυτῷ φύσιν,  
ὥσπερ καὶ τῆς διαφορότητος κατὰ τὴν πολυειδή πρό-  
ληψιν—δεύτερον δὲ ἐστὶ τὸ κοινὸν, τὸ ἀπὸ κοινῆς αἰτίας  
τοῖς διαφόροις εἶδεσιν ἐνδιδόμενον, καὶ ἐνυπάρχον αὐτοῖς  
—τρίτον δὲ, τὸ ἐν ταῖς ἡμετέραις διανοαῖς ἐκ ἀφαι-  
ρέσεως ὑφιστάμενον, ὑστερογενὲς ὄν—Perhaps therefore  
we must admit a TRIPLE ORDER OF WHAT IS UNI-  
VERSAL AND THE SAME; that of the first Order,  
*transcendent and superior to Particulars, which thro' its  
uniform nature is the cause of that Sameness existing in  
them, as thro' its multifiform pre-conception it is the cause  
of their Diversity—that of the second Order, what it  
infused from the first universal Cause into the various  
Species of Beings, and which has its existence in those  
several Species—that of the third Order, what subsists  
by abstraction in our own Understandings; being of sub-  
sequent origin to the other two.* Ibid. p. 21;*

prior to all things else. The whole visible world exhibits nothing more, than  
 Ch.IV. fo

To *Simplicius* we shall add the two following Quotations from *Anthonius* and *Nicephorus Blemmides*, which we have ventured to transcribe, without regard to their uncommon length, as they so fully establish the Doctrine here advanced, and the works of these Authors are not easy to be procured.

Ἐννοεῖσθω τοῖνυν δακτύλιός τις ἐκλύπωμα ἔχων, εἰ τύχοι, Ἀχιλλέως, καὶ κηρία πολλά παρακείμενα· ὁ δὲ δακτύλιος σφραγίζεται τὰς κηρὰς πάντας· ὕστερον δὲ τις εἰσελθὼν καὶ θεασάμενος τὰ κηρία, ἐπισήσας ὅτι πάντα ἐξ ἑνὸς εἰσιν ἐκλύπωμα, ἔχεται παρ' αὐτῇ τῇ ἐκλύπωμα τῇ διανοίᾳ. Ἡ τοῖνυν σφραγὶς ἡ ἐν τῇ δακτυλίῳ λέγεται ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ εἶναι· ἡ δὲ ἐν τοῖς κηρίοις, ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ· ἡ δὲ ἐν τῇ διανοίᾳ τῇ ἀπομαζαμένῃ, ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ, καὶ ὕστερογενής. Τῆτο ἂν ἐννοεῖσθω καὶ ἐπὶ τῶν γενῶν καὶ εἰδῶν· ὁ γὰρ Δημιουργός, ποιῶν πάντα, ἔχει παρ' ἑαυτῷ τὰ πάντων παραδείγματα· οἷον, ποιῶν ἀνθρώπον, ἔχει τὸ εἶδος παρ' ἑαυτῷ τῷ ἀνθρώπῳ, πρὸς ὃ ἀφορεῶν, πάντας ποιεῖ. Ἐἰ δὲ τις ἐνσαΐη λέγων, ὡς ἐκ εἰσὶ παρὰ τῷ Δημιουργῷ τὰ εἶδη, ἀνέετω ταῦτα, ὡς ὁ Δημιουργός δημιουργεῖ, ἢ εἰδὼς τὰ ὑπ' αὐτῷ δημιουργούμενα, ἢ ἐκ εἰδῶς. Ἀλλ' εἰ μὲν μὴ εἰδὼς, ἐκ αὐτοῦ δημιουργήσει. Τίς γὰρ, μέλλων ποιῆσαι τί, ἀγνοεῖ, καὶ μέλλει

Ch.IV. *so many passing Pictures of these immutable Archetypes.* Nay thro' these it attains even  
a Sem-

μέλλει ποιεῖν; ἔ γάρ, ὡς ἡ φύσις, ἀλόγῳ δυνάμει ποιεῖ· (ὅθεν καὶ ποιεῖ ἡ φύσις, ἐκ ἐφιστάμενα γνωστικῶς τῷ γιγνόμενῳ) Ἐι δέ τι καθ' ἕξιν λογικὴν ποιεῖ, οἶδε πᾶσι πάντως τὸ γιγνόμενον ὑπ' αὐτῆς. Ἐι τοίνυν μὴ χεῖρον, ἢ κατὰ ἄνθρωπον, ὁ Θεὸς ποιεῖ, οἶδε τὸ ὑπ' αὐτῆς γιγνόμενον· εἰ δὲ οἶδεν ὁ ποιεῖ, αὐτῇ δὴ καὶ, ὡς ἔστιν ἐν τῷ Δημιουργῷ τὰ εἶδη. Ἐστὶ δὲ τὸ εἶδος ἐν τῷ Δημιουργῷ, ὡς ὁ ἐν τῷ δακτυλίῳ τύπος· καὶ λέγεται τῷτο τὸ εἶδος ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ, καὶ χωριστὸν τῆς ὕλης. Ἐστὶ δὲ τὸ εἶδος τῶ ἀνθρώπῳ καὶ ἐν τοῖς καθ' ἑκάστου ἀνθρώποις, ὡς τὰ ἐν τοῖς κηροῖς ἐκτυπώματα· καὶ λέγεται τὰ τοιαῦτα ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ ἔιναι, καὶ ἀχώριστα τῆς ὕλης. Θεασάμενοι δὲ τὰς κατὰ μέρος ἀνθρώπων, ὅτι πάντες τὸ αὐτὸ εἶδος τῶ ἀνθρώπῳ ἔχουσιν, (ὡς ἐπὶ τῶ ὕστερον ἐλθόντος, καὶ Θεασαμένε τὰ κηρία) ἀνεμαζάμεθα αὐτὸ ἐν τῇ διανοίᾳ· καὶ λέγεται τῷτο ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ, ἡγουν μετὰ τὰ πολλὰ, καὶ ὕστερογενές. *Intelligatur annulus, qui alicujus, utpote Achilles, imaginem insculptam habeat: multæ insuper ceræ sint, et ab annulo imprimantur: veniat deinde quispiam, videatque ceras omnes unius annuli impressione formatas, annulique impressionem in mente continet: sigillum annulo insculptum, ANTE MULTA dicetur: in cerulis impressum, in MULTIS: quod vero in illius, qui illo venerat intelligentiâ remanserit, POST MULTA, et posterius*

a Semblance of Immortality, and con- Ch.IV.  
tinues 

rius genitum dicetur. Idem in generibus et formis intelligendum cenſeo : etenim ille optimus procreator mundi Deus, omnium rerum formas, atque exempla habet apud ſe : ut ſi hominem effingere velit, in hominis formam, quam habet, intueatur, et ad illius exemplum cæteros faciat omnes. At ſi quis reſtiterit, dicatque rerum formas apud Creatorem non eſſe : quaſo ut diligenter attendat : Opifex, quæ facit, vel cognoscit, vel ignorat : ſed is, qui nesciet, nunquam quicquam faciet : quis enim id facere aggreditur, quod facere ignorat ? Neque enim facultate quâdam rationis experte aliquid aget, prout agit natura (ex quo conficitur, ut natura etiam agat, et ſi quæ faciat, non advertat :) Si vero ratione quadam aliquid facit, quodcunque ab eo factum eſt omnino cognovit. Si igitur Deus non pejore ratione, quam homo, facit quid, quæ fecit cognovit : ſi cognovit quæ fecit, in ipſo rerum formas eſſe perſpicuum eſt. Formæ autem in opifice ſunt perinde ac in annulo ſigillum, hæcque forma ANTE MULTA, et avulſa a materiâ dicitur. Atqui hominis ſpecies in unoquoque homine eſt, quemadmodum etiam ſigilla in ceris ; et IN MULTIS, nec avulſa a materiâ dicitur. At cum ſingulos homines animo conſpicimus, et eandem in unoquoque formam atque effigiem videmus, illa effigies in mente noſtrâ inſidens POST MULTA, et poſterius genita dicetur : veluti in illo quoque dicebamus, qui multa ſigilla in cerâ uno et eodem annulo impreſſa conſpexerat. Ammon. in Porphy. Introduc. p. 29. b.

Ch.IV. tinues throughout ages to be SPECIFICALLY

Λέγουται δὲ τὰ γένη καὶ τὰ εἶδη ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ, ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ, ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ· οἷον ἐννοείσθω τι σφραγιστήριον, ἔχον καὶ ἐκλύπωμα τὸ τυχόν, ἐξ ᾧ κηρία πολλὰ μεταλαβέτω τῷ ἐκλυπώματι, καὶ τις ὑπ' ὅψιν ἀγαγέτω ταῦτα, μὴ προκατιδὼν μηδ' ὅλως τὸ σφραγιστήριον· ἐωρακώς δὲ τὰ ἐν οἷς τὸ ἐκλύπωμα, καὶ ἐπισήσας ὅτι πάντα τῷ αὐτῷ μετέχουσιν ἐκλυπώματι, καὶ τὰ δοκῦντα πολλὰ τῷ λόγῳ συναθροίσας εἰς ἓν, ἐχέτω τὲτο κατὰ διάνοιαν. Τὸ μὲν ἔν σφραγιστήριον τύπωμα λέγεται ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ· τὸ δ' ἐν τοῖς κηρίοις, ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ· τὸ δὲ ἐξ αὐτῶν καταληφθὲν, καὶ κατὰ διάνοιαν αὐλὼς ὑποσάν, ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ. "Ουτως ἔν καὶ τὰ γένη καὶ τὰ εἶδη ΠΡΟ ΤΩΝ ΠΟΛΛΩΝ μὲν εἰσιν ἐν τῷ Δημιουργῷ, κατὰ τὰς ποιητικὰς λόγους· ἐν τῷ Θεῷ γὰρ οἱ ἐσσιονοιοῦντες λόγοι τῶν ὄντων ἐνικαίως προῤφεσθήκασιν, καθ' ἑξ λόγους ὁ ὑπερέστι τὰ ὄντα πάντα καὶ προῤφασε καὶ παρήγαγεν· ὑπερεκέναι δὲ λέγουται τὰ γένη καὶ τὰ εἶδη ΕΝ ΤΟΙΣ ΠΟΛΛΟΙΣ, διότι ἐν τοῖς κατὰ μέρος ἀνθρώποις τὸ τῷ ἀνθρώπῳ εἶδός ἐστι, καὶ τοῖς κατὰ μέρος ἵπποις τὸ τῷ ἵππῳ εἶδος· ἐν ἀνθρώποις δὲ, καὶ ἵπποις, καὶ τοῖς ἄλλοις ζώοις τὸ γένος εὐρίσκεται τῶν τοιούτων εἰδῶν, ὅπερ ἐστὶ τὸ ζῶον· καὶ τοῖς ζώοις ὁμοῦ καὶ τοῖς ζωοφύτοις τὸ καθολικώτερον γένος, τὸ αἰσθητικόν, ἐξετάζεται· συναχθέντων δὲ καὶ τῶν φυτῶν, θεω-

CALLY ONE, amid those infinite parti- Ch.IV.  
cular }

θεωρεῖται τὸ ἔμφυχον· εἰ δὲ σὺν τοῖς ἔμφυχοις ἐθέλει  
τις ἐπισκοπεῖν καὶ τὰ ἄψυχα, τὸ σῶμα σύμπαν κα-  
τόψεται· συνδραμεσῶν δὲ τοῖς ἐιρημένοις τῶν ἀσωμά-  
των ὄντων, τὸ πρῶτον γένος φανεῖται καὶ γενικώτατον·  
καὶ ἔτω μὲν EN TOIS ΠΟΛΛΟΙΣ ὑπέστηκε τὰ εἶδη καὶ  
τὰ γένη. Καταλαβὼν δὲ τις ἐκ τῶν κατὰ μέρος ἄν-  
θρώπων τὴν αὐτῶν φύσιν, τὴν ἀνθρωπότητα, ἐκ δὲ τῶν  
κατὰ μέρος ἵππων αὐτὴν τὴν ἱππότητα, καὶ ἔτω τὸν  
καθόλου ἄνθρωπον, καὶ τὸν καθόλου ἵππον ἐπινοήσας· καὶ  
τὸ καθόλου ζῶον ἐκ τῶν καθέκαστα τῶν λόγων συναγαγὼν·  
καὶ τὸ καθόλου αἰσθητικόν, καὶ τὸ καθόλου ἔμφυχον,  
καὶ τὸ καθόλου σῶμα, καὶ τὴν καθολικωτάτην ὄσιν ἐξ  
ἐπάντων συλλογισάμενος, ὁ τοιοῦτος ἐν τῇ ἑαυτοῦ δια-  
νοίᾳ τὰ γένη καὶ τὰ εἶδη αὐτῶς ὑπέστησεν EPI TOIS  
ΠΟΛΛΟΙΣ, τρεῖσι, μετὰ τὰ πολλὰ καὶ ὑπερογενῶς.  
*Genera verò et Species dicuntur esse ANTE MULTA,  
IN MULTIS, POST MULTA. Ut puta, intelligatur  
sigillum, quamlibet figuram habens, ex quo multæ ceræ  
eiusdem figuræ sint participes, et in medium aliquis has  
proferat, nequaquam præviso sigillo. Cum autem vi-  
disset eas ceras in quibus figura exprimitur, et animad-  
vertisset omnes eandem figuram participare, et quæ  
videbantur multæ, ratione in unum coegisset, hoc in  
mente teneat. Nempe sigillum dicitur esse species ANTE  
MULTA; illa vero in ceris, IN MULTIS; quæ vero  
ab iis desumitur, et in mente immaterialiter subsistit,  
POST MULTA. Sic igitur et Genera et Species ANTE  
MULTA in Creatore sunt, secundum rationes efficientes.*

Ch.IV. cular changes, that befall it every mo-  
 { ment (k).

MAY

*In Deo enim rerum effectrices rationes una et simpliciter præ-existunt; secundum quas rationes ille supra-substantialis omnes res et prædestinavit et produxit. Existere autem dicuntur Genera et Species IN MULTIS, quoniam in singulis hominibus hominis Species, et in singulis equis equi Species est. In hominibus æque ac in equis et aliis animalibus Genus invenitur harum specierum, quod est animal. In animalibus etiam una cum Zoophytis magis universale Genus, nempe sensitivum exquiritur. Additis vero plantis, spectatur Genus animatum. Si verò una cum animatis quisquam velit perscrutari etiam inanimata, totum Corpus perspiciet. Cum autem entia incorporea conjuncta fuerint iis modo tractatis, apparebit primum et generalissimum Genus. Atque ita quidem IN MULTIS subsistunt Genera et Species. Comprehendens vero quisquam ex singulis hominibus naturam ipsam humanam, et ex singulis equis ipsam equinam, atque ita universalem hominem et universalem equum considerans, et universale animal ex singulis ratione colligens, et universale sensitivum, et universale animatum, et universale corpus, et maximè universale ens ex omnibus colligens, hic, inquam, in suâ mente Genera et Species immaterialiter constituit ΕΠΙ ΤΟΙΣ ΠΟΛΛΟΙΣ, hoc est, POST MULTA, et posterius genita. Niceph. Blem. Log. Epit. p. 62. Vid. etiam Alcín. in Platonic. Philosoph. Introduc. C. IX. X.*

(k) The following elegant Lines of *Virgil* are worth attending to, tho' applied to no higher a subject than Bees.

Ergo

MAY we be allowed then to credit those Ch.IV.  
 speculative Men, who tell us, “ it is in }  
 “ these

*Ergo ipsas quamvis angusti terminus ævi  
 Excipiat: (neque enim plus septima ducitur ætas)  
 AT GENUS IMMORTALE MANET—G. IV.*

The same *Immortality*, that is, the *Immortality of the Kind*, may be seen in all *perishable* substances, whether animal or inanimate; for tho' *Individuals perish*, the *several Kinds still remain*. And hence, if we take *TIME*, as denoting the *system of things temporary*, we may collect the meaning of that passage in the *Timæus*, where the Philosopher describes *TIME* to be—  
 μένONT· αἰῶN· ἐν ἐνὶ κατ' ἀριθμὸν ἔσταν ἀνένου  
 ἑκίνα. *Æternitatis in uno permanentis Imaginem*  
*quandam, certis numerorum articulis progredientem.*  
*Plat. V. III. p. 37. Edit. Serran.*

We have subjoined the following extract from *Boethius*, to serve as a commentary on this description of *TIME*.—*ÆTERNITAS igitur est, interminabilis vitæ tota simul et perfecta possessio. Quod ex collatione temporaliū clarius liquet. Nam quicquid vivit in TEMPORE, id præsens à præteritis in futura procedit: nihilque est in tempore ita constitutum, quod totum vitæ suæ spatium pariter possit amplecti; sed cæcū quidem nondum apprehendit, hesternum vero jam perdidit. In hodiernā quoque vita non amplius vivitis, quam in illo mobili transi-*  

C c 3
torioque

Ch.IV. “ *these permanent and comprehensive FORMS*  
 “ *that THE DEITY views at once, without*  
 “ *looking abroad, all possible productions*  
 “ *both present, past, and future—that this*  
 “ *great and stupendous View is but a View*  
 “ *of himself, where all things lie enveloped*  
 “ *in their Principles and Exemplars, as be-*  
 “ *ing*

---

*torioque momento. Quod igitur Temporis patitur conditionem, licet illud, sicut de mundo censuit Aristoteles, nec cæperit unquam esse, nec desinat, vitæque ejus cum temporis infinitate tendatur, nondum tamen tale est, ut æternum esse jure credatur. Non enim totum simul infinitæ licet vitæ spatium comprehendit, atque complectitur, sed futura nondum transacta jam non habet. Quod igitur interminabilis vitæ plenitudinem totam pariter comprehendit, ac possidet, cui neque futuri quidquam absit, nec præteriti fluxerit, id ÆTERNUM esse jure perhibetur: idque necesse est, et sui compos præsens sibi semper assistere, et infinitatem mobilis temporis habere præsentem. Unde quidam non rectè, qui cum audiunt visum Platoni, mundum hunc nec habuisse initium, nec habiturum esse defectum, hoc modo conditori conditum mundum fieri co-æternum putant. Aliud est enim PER INTERMINABILEM DUCI VITAM, (quod Mundo Plato tribuit) aliud INTERMINABILIS VITÆ TOTAM PARITER COMPLEXAM ESSE PRÆSENTIAM, quod Divinæ Mentis proprium esse manifestum est. Neque enim Deus conditis*  
*rebus*

“ing essential to the fulness of his universal Ch.IV.  
 “Intelleſtion?”—If ſo, it will be proper  
 that we invert the Axiom before men-  
 tioned. We muſt now ſay—*Niſ eſt in*  
*SENSU, quod non prius fuit in INTELLEC-*  
*TU.* For tho’ the contrary may be true  
 with reſpect to Knowledge *merely human,*  
 yet never can it be true with reſpect to

C c 4

Know-


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*rebus antiquior videri debet temporis quantitate, ſed ſim-*  
*plicis potius proprietate naturæ.* HUNC ENIM VITÆ  
 IMMOBILIS PRÆSENTARIUM STATUM, INFINITUS  
 ILLE TEMPORALIUM RERUM MOTUS IMITATUR;  
*cumque eum effingere, atque æquare non poſſit, ex immo-*  
*bilitate deſcit in motum; ex ſimplicitate præſentiæ decreſ-*  
*cit in infinitam futuri ac præteriti quantitatem; et, cum*  
*totam pariter vitæ ſuæ plenitudinem nequeat poſſidere,*  
*hoc ipſo, quod aliquo modo nunquam eſſe deſinit, illud, quod*  
*implere atque exprimere non poteſt, aliquatenus videtur*  
*æmulari, alligans ſe ad qualemcumque præſentiam hujus*  
*exigui volucrisque momenti: quæ, quoniam MANENTIS*  
 ILLIUS PRÆSENTIÆ QUANDAM GESTAT IMAGI-  
 NEM, quibuſcumque contigerit, id præſtat, ut ESSE vi-  
 deantur. Quoniam vero manere non potuit, infinitum  
 Temporis iter arripuit: eoque modo factum eſt, ut CON-  
 TINUARET VITAM EUNDO, cujus plenitudinem com-  
 plecti non valuit PERMANENDO. Itaque, &c. De  
 Conſolat. Philoſophi. L. V.

Ch.IV. Knowledge universally, *unless we give Precedence to ATOMS and LIFELESS BODY, making MIND, among other things, to be struck out by a lucky Concourse.*

§ 3. IT is far from the design of this Treatise, to insinuate that Atheism is the Hypothesis of our latter Metaphysicians. But yet it is somewhat remarkable, in their several Systems, how readily they admit of the above *Precedence*.

FOR mark the Order of things, according to *their* account of them. First comes that huge Body *the sensible World*. Then this and its Attributes beget *sensible Ideas*. Then out of sensible Ideas, by a kind of lopping and pruning, are made *Ideas intelligible, whether specific or general*. Thus should they admit that MIND was coeval with BODY, yet *till* BODY gave *it Ideas*, and awakened its dormant Powers, it could at best have been nothing more,

more, than a *sort of dead Capacity*; for Ch.IV.  
 INNATE IDEAS it could not possibly have  
 any. 


AT another time we hear of *Bodies so exceedingly fine*, that their very *Exility* makes them susceptible of *sensation* and *knowledge*; as if they shrunk into *Intellect* by their exquisite subtlety, which rendered them too delicate to be Bodies any longer. It is to this notion we owe many curious inventions, such as *subtle Æther*, *animal Spirits*, *nervous Ducts*, *Vibrations*, and the like; Terms, which MODERN PHILOSOPHY, upon parting with *occult Qualities*, has found expedient to provide itself, to supply their place.

BUT the *intellectual* Scheme, which never forgets Deity, postpones every thing *corporeal* to the *primary mental Cause*. It is here it looks for the origin of *intelligible Ideas*, even of those, which exist in *human Capacities*. For tho' *sensible Objects* may  
 be

Ch.IV. *their Ideas, or intelligible Forms.* Were  
 { it otherwise, there could be no intercourse  
 between

αὐτῆς διανοεῖσθαι· ἔ δὲ γὰρ πεφυκέναι τὴν ψυχὴν  
 μηδαμῇ ὄν, τι διανοεῖσθαι· τὰς γὰρ ψευδεῖς τῶν δοξῶν  
 ἐχὼ μὴ ὄντων ἀλλ' ὄντων μὲν, ἄλλων δὲ κατ' ἄλλων  
 εἶναι συνθέσεις τινὰς, ἔ κατὰ τὸ ὀρθὸν γινομένης.  
 Λέιπεσθαι δὲ ἀφ' ἑτέρας τινὸς φύσεως πολλῶν ἔτι  
 κρείττονός τε καὶ τελεωτέρας ἀφήκειν τῇ ψυχῇ τὸ τε-  
 λιώτερον τῷ τῶν ἐν τοῖς αἰσθητοῖς λόγων. *Those*  
*who suppose IDEAL FORMS, say that the Soul, when she*  
*assumes, for the purposes of Science, those Proportions,*  
*which exist in sensible objects, possesses them with a supe-*  
*rior accuracy and perfection, than that to which they*  
*attain in those sensible objects. Now this superior Per-*  
*fection or Accuracy the Soul cannot have from sensible*  
*objects, as it is in fact not in them; nor yet can she con-*  
*ceive it herself as from herself, without its having exist-*  
*ence any where else. For the Soul is not formed so as*  
*to conceive that, which has existence no where, since even*  
*such opinions, as are false, are all of them compositions*  
*irregularly formed, not of mere Non-Beings, but of va-*  
*rious real Beings, one with another. It remains there-*  
*fore that this Perfection, which is superior to the Pro-*  
*portions existing in sensible objects, must descend to the*  
*Soul from some OTHER NATURE, WHICH IS BY*  
*MANY DEGREES MORE EXCELLENT AND PERFECT,*  
*Pleth. de Aristotel. et Platonic. Philosoph. Diff. Edit,*  
*Paris 1541.*

The ΑΓΓΟΙ or PROPORTIONS, of which *Gemistius*  
 here speaks, mean not only those relative Proportions  
 of

between Man and Man, or (what is more Ch.IV.  
important) between Man and God. 

FOR


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of *Equality* and *Inequality*, which exist in *Quantity*, (such as double, sesquialter, &c.) but in a larger sense, they may be extended to mathematical *Lines*, *Angles*, *Figures*, &c. of all which Λόγος or *Proportions*, tho' we possess in the *Mind* the most clear and precise Ideas, yet it may be justly questioned, whether any one of them ever existed in the *sensible* World.

To these two Authors we may add *Boethius*, who, after having enumerated many acts of the MIND or INTELLECT, wholly distinct from *Sensation*, and independent of it, at length concludes,

*Hæc est efficiens magis  
Longè caussa potentior,  
Quam quæ materiæ modo  
Impressas patitur notas.  
Præcedit tamen excitans,  
Ac vires animi movens,  
Vivo in corpore passio.  
Cum vel lux oculos ferit,  
Vel vox auribus instrepit;  
Tum MENTIS VIGOR excitus,  
QUAS INTUS SPECIES TENET,  
Ad motus simileis vocans,  
Notis applicat exteris,  
INTRORSUMQUE RECONDITIS  
FORMIS miscet imagines.*

De Consolat. Philosoph. L. V.

Ch.IV.  FOR what is Conversation between Man and Man?—It is a mutual intercourse of *Speaking* and *Hearing*.—To the Speaker, it is *to teach*; to the Hearer, it is *to learn*.—To the Speaker, it is *to descend* from *Ideas* to *Words*; to the Hearer, it is *to ascend* from *Words* to *Ideas*.—If the Hearer, in this ascent, can arrive at *no* Ideas, then is he said *not to understand*; if he ascend to Ideas dissimilar and heterogeneous, then is he said *to misunderstand*.—What then is requisite, that he may be said *to understand*?—That he should ascend to certain Ideas, treasured up *within himself*, correspondent and similar to those *within the Speaker*. The same may be said of a *Writer* and a *Reader*; as when any one reads to-day or to-morrow, or here or in *Italy*, what *Euclid* wrote in *Greece* two thousand years ago.

Now is it not marvelous, there should  
 be *so exact an Identity of our Ideas*, if they  
 1 were

were only generated from *sensible* Objects, Ch.IV.  
 infinite in number, ever changing, distant  
 in Time, distant in Place, and no one  
 Particular the same with any other?

AGAIN, do we allow it possible for  
 GOD to signify his *will* to Men; or for  
 MEN to signify their *wants* to GOD?—  
 In both these cases there must be an  
*Identity of Ideas*, or else nothing is done  
 either one way or the other. Whence  
 then do these COMMON IDENTIC IDEAS  
 come?—Those of *Men*, it seems, come  
 all from *Sensation*. And whence come  
*God's Ideas*?—Not surely from *Sensation*  
 too; for this we can hardly venture to  
 affirm, without giving to *Body* that *nota-*  
*ble Precedence of being prior to the Intellec-*  
*tion of even God himself*.—Let them then  
 be *original*; let them be *connate*, and *essen-*  
*tial to the divine Mind*.—If this be true,  
 is it not a fortunate Event, that *Ideas of*  
*corporeal rise, and others of mental, (things*  
*derived from subjects so totally distinct)*  
 should

Ch.IV. *Should so happily co-incide in the same wonderful Identity?*

HAD we not better reason thus upon so abstruse a Subject?—Either all MINDS have their Ideas *derived*; or all have them *original*; or *some have them original, and some derived*. If all Minds have them derived, they must be derived from something, *which is itself not Mind*, and thus we fall insensibly into a kind of Atheism. If all have them original, *then are all Minds divine*, an Hypothesis by far more plausible than the former. But if this be not admitted, then must *one Mind* (at least) have *original* Ideas, and the rest have them *derived*. Now supposing this last, whence are those Minds, whose Ideas are derived, most likely to derive them? —From MIND, or from BODY?—From MIND, a thing *homogeneous*; or from BODY, a thing *heterogeneous*? From MIND, such as (from the Hypothesis) has

*original Ideas* ; or from BODY, which we cannot discover to have any Ideas at all ? (1)—An Examination of this kind, pursued with accuracy and temper, is the most probable method of solving these doubts. It is thus we shall be enabled with more assurance to decide, whether we are to admit the Doctrine of *the Epicurean Poet*, Ch.IV.

CORPOREA NATURA *animum constare,*  
*animamque ;*


or trust *the Mantuan Bard*, when he sings  
in divine numbers,

*Ignæus est ollis vigor, et CÆLESTIS ORIGO*  
*Seminibus.——*

BUT

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(1) ΝΟΥΝ Δὲ εἴη ΣΩΜΑ γέννηται πῶς γὰρ ἂν  
τὰ ΑΝΟΗΤΑ ΝΟΥΝ γέννησιν ; NO BODY pro-  
duces MIND : for how should THINGS DEVOID OF  
MIND produce MIND ? Sallust *de Diis et Mundo*, c. 8.

Ch.IV.  BUT it is now time, to quit these Speculations. Those, who would trace them farther, and have leisure for such studies, may perhaps find themselves led into regions of Contemplation, affording them prospects both interesting and pleasant. We have at present said as much as was requisite to our Subject, and shall therefore pass from hence to our concluding chapter.

CHAP. V.

*Subordination of Intelligence — Difference of Ideas, both in particular Men, and in whole Nations — Different Genius of different Languages — Character of the English, the Oriental, the Latin, and the Greek Languages — Superlative Excellence of the Last — Conclusion.*

ORIGINAL TRUTH (a), having the most intimate connection with the *supreme Intelligence*, may be said (as it were) to

Ch. V. 

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(a) Those Philosophers, whose Ideas of *Being* and *Knowledge* are derived from *Body* and *Sensation*, have a short method to explain the nature of TRUTH. It is a *factitious* thing, made by every man for himself; which comes and goes, just as it is remembered and forgot; which in the order of things makes its appearance *the last* of any, being not only subsequent to *sensible* Objects, but even to our *Sensations* of them. According to this Hypothesis, there are many Truths, which have been, and are no longer; others, that will

Ch. V. to shine with unchangeable splendor, enlightening throughout the Universe every possible Subject, by nature susceptible of its benign influence. Passions and other obstacles may prevent indeed its efficacy, as clouds and vapours may obscure the Sun ; but it self neither admits *Diminution*, nor *Change*, because the Darknefs respects only particular Percipients. Among *these* therefore we must look for ignorance  
and

---

be, and have not been yet ; and multitudes, that possibly may never exist at all.

But there are other Reasoners, who must surely have had very different notions ; those I mean, who represent TRUTH not as the *last*, but the *first* of Beings ; who call it *immutable, eternal, omnipresent* ; Attributes, that all indicate something more than human. To these it must appear somewhat strange, how men should imagine, that a crude account of the method *how they perceive* Truth, was to pass for an account of *Truth itself* ; as if to describe the road to *London*, could be called a Description of that Metropolis.

For my own part, when I read the detail about Sensation and Reflection, and am taught the process at large how my Ideas are all generated, I seem to view the

and error, and for that *Subordination of* Ch. V.  
*Intelligence*, which is their natural conse-  
 quence.

WE have daily experience in the Works  
 of ART, that a *partial Knowledge* will suf-  
 fice for *Contemplation*, tho' we know not  
 enough, to profess ourselves Artists. Much  
 more is this true, with respect to NA-  
 TURE; and well for mankind is it found

D d 3 to

the human Soul in the light of a Crucible, where Truths  
 are produced by a kind of logical Chemistry. They  
 may consist (for aught we know) of *natural materials*,  
 but are as much *creatures of our own*, as a Bolus or  
 Elixir.

If *Milton* by his URANIA intended to represent  
 TRUTH, he certainly referred her to a much more an-  
 tient, as well as a far more noble origin.

—————Heav'nly born!

*Before the hills appear'd, or fountains flow'd,*

*Thou with eternal Wisdom didst converse,*

*Wisdom thy Sister; and with her didst play*

*In presence of th' almighty Father, pleas'd*

*With thy celestial Song.*———— P. L. VII.

See *Proverbs* VIII. 22, &c. *Jeremiah* X. 10.  
*Marc. Antonin.* IX. 1.

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Ch. V.  to be true, else never could we attain any *natural Knowledge* at all. For if the *constitutive Proportions of a Clock* are so subtle, that few conceive them truly, but the Artist himself; what shall we say to *those seminal Proportions*, which make the essence and character of every *natural Subject*?—Partial views, the Imperfections of Sense; Inattention, Idleness, the turbulence of Passions; Education, local Sentiments, Opinions, and Belief, conspire in many instances to furnish us with Ideas, some *too general*, some *too partial*, and (what is worse than all this) with many that are *erroneous*, and contrary to Truth. These it behoves us to correct as far as possible, by cool suspense and candid examination.

Νῆφε, καὶ μέμνησ' ἀπιστεῖν, ἄθροα ταῦτα  
τῶν φρενῶν.

AND thus by a connection perhaps little expected, the Cause of LETTERS, and  
that

that of VIRTUE appear to co-incide, it Ch. V.  
 being the business of both *to examine our*  
*Ideas, and to amend them by the Standard*  
*of Nature and of Truth (b).*

IN this important Work, we shall be  
 led to observe, how Nations, like single  
 Men, have their *peculiar* Ideas; how these  
*peculiar* Ideas become THE GENIUS OF  
 THEIR LANGUAGE, since the *Symbol* must  
 of course correspond to its *Archetype* (c);

D d 4

how

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(b) How useful to ETHIC SCIENCE, and indeed to  
 KNOWLEDGE in general, a GRAMMATICAL DIS-  
 QUISSION into the *Etymology* and *Meaning* of  
 WORDS was esteemed by the chief and ablest Philo-  
 sophers, may be seen by consulting *Plato* in his *Cra-*  
*tylus*; *Xenoph. Mem.* IV. 5, 6. *Arrian. Epict.* I.  
 17. II. 10. *Marc. Anton.* III. 11. V. 8. X. 8.

(c) ΗΘΟΥΣ ΧΑΡΑΚΤΗΡ ΞΙΤΙ Τ' ΑΝΘΡΩΠΩΝ  
 ΛΟΓΟΣ. Stob. *Capiuntur Signa haud levia, sed ob-*  
*servatu digna (quod fortasse quispiam non putarit) de in-*  
*geniis et moribus populorum et nationum ex linguis ipso-*  
*rum.* Bacon. de Augm. Scient. VI. 1. Vid. etiam.  
*Quintil.* L. XI. p. 675. Edit. Capperon. *Diog.*  
*L. I.* p. 58. et *Menag. Com. Tusc. Disp.* V. 16.

Ch. V. how the *wisest* Nations, having the *most* and *best* Ideas, will consequently have the *best* and *most* copious Languages; how others, whose Languages are motley and compounded, and who have borrowed from different countries different Arts and Practices, discover by WORDS, to whom they are indebted for THINGS.

To illustrate what has been said, by a few examples. WE BRITONS in our time have been remarkable borrowers, as our *multiform* Language may sufficiently shew. Our Terms in *polite Literature* prove, that this came from *Greece*; our Terms in *Music* and *Painting*, that these came from *Italy*; our Phrases in *Cookery* and *War*, that we learnt these from the *French*; and our Phrases in *Navigation*, that we were taught by the *Flemings* and *Low Dutch*. These many and very different Sources of our Language may be the cause, why it is so deficient in *Regularity* and *Analogy*. Yet we have this advantage to compensate the

the defect, that what we want in *Elegance*, we gain in *Copiousness*, in which last respect few Languages will be found superior to our own. Ch. V.

LET us pass from ourselves to the NATIONS OF THE EAST. The (*d*) Eastern World, from the earliest days, has been at all times the Seat of enormous Monarchy. On its natives fair Liberty never shed its genial influence. If at any time civil Discords arose among them (and arise there did innumerable) the contest was never about *the Form of their Government*; for this was an object, of which the Combatants had no conception;) it was all from the poor motive of, *who should be their MASTER*, whether

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(*d*) Διὰ γὰρ τὸ δεικνύμενοι εἶναι τὰ ἥθη οἱ μὲν Βάρβαροι τῶν Ἑλλήνων, οἱ δὲ περὶ τὴν Ἀσίαν τῶν περὶ τὴν Εὐρώπην, ὑπομένουσι τὴν δεσποτικὴν ἀρχὴν, ἔδῃν δυσχεραίνοντες. *For the Barbarians by being more slavish in their Manners than the Greeks, and those of Asia than those of Europe, submit to despotic Government without murmuring or discontent.* Arist. Polit. III. 4.

Ch. V. ther a *Cyrus* or an *Artaxerxes*, a *Mahomet*  
 or a *Muſtapha*.

SUCH was their Condition, and what was the conſequence?—Their Ideas became conſonant to their ſervile State, and their Words became conſonant to their ſervile Ideas. The great Diſtinction, for ever in their ſight, was that of *Tyrant* and *Slave*; the moſt unnatural one conceivable, and the moſt ſuſceptible of pomp, and empty exaggeration. Hence they talked of Kings as Gods, and of themſelves, as the meaneſt and moſt abject Reptiles. Nothing was either great or little in moderation, but every Sentiment was heightened by incredible Hyperbole. Thus tho' they ſometimes aſcended into *the Great* and *Magnificent* (e), they as frequently degenerated

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(e) The trueſt Sublime of the Eaſt may be found in the Scriptures, of which perhaps the principal cauſe is the intrinsic Greatneſs of the Subjects there treated; the Creation of the Univerſe, the Diſpenſations of divine Providence, &c.

degenerated into the *Tumid* and *Bombast*. Ch. V.  
*The Greeks too of Asia* became infected by  
 their neighbours, who were often at times  
 not only their neighbours, but their mas-  
 ters; and hence that *Luxuriance* of the  
*Asiatic Stile*, unknown to the chaste elo-  
 quence and purity of *Athens*. But of the  
*Greeks* we forbear to speak now, as we  
 shall speak of them more fully, when we  
 have first considered the Nature or Ge-  
 nius of the *Romans*.

AND what sort of People may we pro-  
 nounce the ROMANS?—A Nation engaged  
 in wars and commotions, some foreign,  
 some domestic, which for seven hundred  
 years wholly engrossed their thoughts.  
 Hence therefore their LANGUAGE be-  
 came, *like their Ideas*, copious in all Terms  
 expressive of things *political*, and well  
 adapted to the purposes both of *History*  
 and *popular Eloquence*.—But what was  
 their *Philosophy*?—As a Nation, it was  
 none, if we may credit their ablest Writ-  
 ers. And hence the Unfitness of their

Ch. V. Language to this Subject; a defect, which even *Cicero* is compelled to confess, and more fully makes appear, when he writes Philosophy himself, from the number of terms, which he is obliged to invent (f).

*Virgil*

(f) See *Cic. de Fin.* I. C. 1, 2, 3. III. C. 1, 2, 4. &c. but in particular *Tusc. Disp.* I. 3. where he says, PHILOSOPHIA jacuit usque ad hanc ætatem, nec ullum habuit lumen LITERARUM LATINARUM; quæ illustranda et excitanda nobis est; ut si, &c. See also *Tusc. Disp.* IV. 3. and *Acad.* I. 2. where it appears, that 'till CICERO applied himself to the writing of *Philosophy*, the *Romans* had nothing of the kind in their language, except some mean performances of *Anaxanius* the *Epicurean*, and others of the same sect. How far the *Romans* were indebted to *Cicero* for Philosophy, and with what industry, as well as eloquence, he cultivated the Subject, may be seen not only from the titles of those Works that are now lost, but much more from the many noble ones still fortunately preserved.

The *Epicurean* Poet LUCRETIVUS, who flourished nearly at the same time, seems by his silence to have over-looked the *Latin* writers of his own sect; deriving all his Philosophy, as well as *Cicero*, from *Grecian* Sources; and, like him, acknowledging the difficulty of writing in *Philosophy* in *Latin*, both from the Poverty of the Tongue, and from the Novelty of the Subject.

N.

*Virgil* seems to have judged the most truly of his Countrymen, when admitting their inferiority in the more elegant Arts, he concludes at last with his usual majesty,

Ch. V.

Tu

---

*Nec me animi fallit, GRAIORUM obscura reperta  
Difficile inlustrare LATINIS verbis esse,  
(Multa novis rebus præsertim quom sũ agendum,)  
Propter EGESTATEM LINGUÆ et RERUM NOVITATEM:*

*Sed tua me virtus tamen, et sperata voluptas  
Suavis amicitiaẽ quemvis perferre laborem  
Suadet—* Lucr. I. 137.

In the same age, *Varro*, among his numerous works, wrote some in the way of *Philosophy*; as did the Patriot *BRUTUS*, a Treatise concerning *Virtue*, much applauded by *Cicero*; but these Works are now lost.

Soon after the writers above mentioned came *HORACE*, some of whose *Satires* and *Epistles* may be justly ranked amongst the most valuable pieces of *Latin Philosophy*, whether we consider the purity of their *Stile*, or the great Address, with which they treat the Subject.

After *Horace*, tho' with as long an interval as from the days of *Augustus* to those of *Nero*, came the Satirist *PERSIUS*, the friend and disciple of the Stoic *Cornutus*; to whose precepts as he did honour by his virtuous

Ch. V. *Tu* REGERE IMPERIO POPULOS, Ro-  
 mane, memento,  
 (*Hæ tibi erunt artes*) pacisque imponere  
 morem,  
*Parcere subjeñtis, et debellare superbos.*

FROM

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tuous Life, so his works, tho' small, shew an early proficiency in the Science of Morals. Of him it may be said, that he is almost the single *difficult* writer among the *Latin* Classics, whose meaning has sufficient merit, to make it worth while to labour thro' his obscurities.

In the same degenerate and tyrannic period, lived also SENECA; whose character, both as a Man and a Writer, is discussed with great accuracy by the noble Author of the *Characteristics*, to whom we refer.

Under a milder Dominion, that of *Hadrian* and the *Antonines*, lived AULUS GELLIUS, or (as some call him) AGELLIUS, an entertaining Writer in the miscellaneous way; well skilled in Criticism and Antiquity; who tho' he can hardly be entitled to the name of a *Philosopher*, yet deserves not to pass unmentioned here, from the curious fragments of Philosophy interspersed in his works.

With *Aulus Gellius* we range MACROBIUS, not because a Contemporary, (for he is supposed to have lived  
 under

FROM considering *the Romans*, let us  
pass to THE GREEKS. THE GRECIAN  
COMMON-

---

under *Honorius* and *Theodosius*) but from his near resemblance, in the character of a Writer. His Works, like the other's, are miscellaneous; filled with Mythology and antient Literature, some Philosophy being intermixed. His Commentary upon the *Somnium Scipionis* of *Cicero* may be considered as wholly of the *philosophical* kind.

In the same age with *Aulus Gellius*, flourished *APULEIUS* of *Madaura* in *Africa*, a *Platonic* Writer, whose Matter in general far exceeds his perplexed and affected Stile, too conformable to the false Rhetoric of the Age when he lived.

Of the same Country, but of a later Age, and a harsher Stile, was *MARTIANUS CAPELLA*, if indeed he deserve not the name rather of a *Philologist*, than of a *Philosopher*.

After *Capella*, we may rank *CHALCIDIUS* the *Platonic*, tho' both his Age, and Country, and Religion are doubtful. His manner of writing is rather more agreeable than that of the two preceding, nor does he appear to be their inferior in the knowledge of Philosophy, his work being a laudable Commentary upon the *Timæus* of *Plato*.

The

Ch. V. COMMONWEALTHS, while they maintained their Liberty, were the most heroic Confederacy, that ever existed. They were the

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The last *Latin* Philosopher was BOETHIUS, who was descended from some of the noblest of the *Roman* Families, and was Consul in the beginning of the sixth Century. He wrote many philosophical Works, the greater part in the *Logical* way. But his *Ethic* piece, *On the Consolation of Philosophy*, and which is partly prose, and partly verse, deserves great encomiums both for the Matter, and for the Stile; in which last he approaches the Purity of a far better age than his own, and is in all respects preferable to those crabbed *Africans* already mentioned. By command of Theodoric king of the *Goths*, it was the hard fate of this worthy Man to suffer death; with whom the *Latin Tongue*, and the last remains of *Roman Dignity*, may be said to have sunk in the western World.

There were other *Romans*, who left *Philosophical* Writings; such as MUSONIUS RUFUS, and the two Emperors, MARCUS ANTONINUS and JULIAN; but as these preferred the use of the *Greek Tongue* to their own, they can hardly be considered among the number of *Latin Writers*.

And so much (by way of sketch) for THE LATIN AUTHORS OF PHILOSOPHY; a small number for so vast an Empire, if we consider them as all the produce of near six successive centuries.

the politest, the bravest, and the wisest of men. In the short space of little more than a Century they became such Statesmen, Warriors, Orators, Historians, Physicians, Poets, Critics, Painters, Sculptors, Architects, and (last of all) Philosophers, that one can hardly help considering THAT GOLDEN PERIOD, as a Providential Event in honour of human Nature, to shew to what perfection the Species might ascend (g).

Now

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(g) If we except *Homer*, *Hesiod*, and the *Lyric* Poets, we hear of few *Grecian* Writers before the expedition of *Xerxes*. After that Monarch had been defeated, and the dread of the *Persian* power was at an end, the EFFULGENCE OF GRECIAN GENIUS (if I may use the expression) broke forth, and shone till the time of *Alexander the Macedonian*, after whom it disappeared, and never rose again. This is that *Golden Period* spoken of above. I do not mean that *Greece* had not many writers of great merit subsequent to that period, and especially of the philosophic kind; but the *Great*, the *Striking*, the *Sublime* (call it as you please) attained at that time to a height, to which it never could ascend in any after age.

Ch. V. **NOW THE LANGUAGE OF THESE**  
 GREEKS was truly like themselves, it was  
 con-

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The same kind of fortune befel the people of *Rome*. When the *Punic* wars were ended, and *Carthage* their dreaded Rival was no more, then (as *Horace* informs us) they began to cultivate the politer arts. It was soon after this, their great Orators, and Historians, and Poets arose, and *Rome*, like *Greece*, had her *Golden Period*, which lasted to the death of *Octavius Cæsar*.

I call these two Periods, from the two greatest Geniuses that flourished in each, one THE SOCRATIC PERIOD, the other THE CICERONIAN.

There are still farther analogies subsisting between them. Neither Period commenced, as long as solicitude for the common welfare engaged men's attentions, and such wars impended, as threatened their destruction by Foreigners and Barbarians. But when once these fears were over, a general security soon ensued, and instead of attending to the arts of defence and self-preservation, they began to cultivate those of Elegance and Pleasure. Now, as these naturally produced a kind of wanton insolence (not unlike the vicious temper of high-fed animals) so by this the bands of union were insensibly dissolved. Hence then among  
 the

conformable to their transcendent and Ch. V.  
universal Genius. Where Matter so  
abounded,

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the *Greeks* that fatal *Peloponnesian* War, which together with other wars, its immediate consequence, broke the confederacy of their Commonwealths; wasted their strength; made them jealous of each other; and thus paved a way for the contemptible kingdom of *Macedon* to enslave them all, and ascend in a few years to universal Monarchy.

A like luxuriance of prosperity sowed discord among the *Romans*; raised those unhappy contests between the *Senate* and the *Gracchi*; between *Sylla* and *Marius*; between *Pompey* and *Cæsar*; till at length, after the last struggle for Liberty by those brave Patriots *Brutus* and *Cassius* at *Philippi*, and the subsequent defeat of *Anthony* at *Actium*, the *Romans* became subject to the dominion of a FELLOW-CITIZEN.

It must indeed be confessed, that after *Alexander* and *Octavius* had established their Monarchies, there were many bright Geniuses, who were eminent under their Government. *Aristotle* maintained a friendship and epistolary correspondence with *Alexander*. In the time of the same Monarch lived *Theophrastus*, and the *Cynic*, *Diogenes*. Then also *Demosthenes* and *Æschines* spoke their two celebrated Orations. So likewise in the time of *Octavius*, *Virgil* wrote his *Æneid*, and with  
E e 2  
*Horace*,

Ch. V. abounded, Words followed of course, and those exquisite in every kind, as the Ideas for which they stood. And hence it followed, there was not a Subject to be found, which could not with propriety be expressed in *Greek*.

HERE were Words and Numbers for the Humour of an *Aristophanes*; for the native

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*Horace, Varius*, and many other fine Writers, partook of his protection and royal munificence. But then it must be remembered, that these men were bred and educated in the principles of a free Government. It was hence they derived that high and manly spirit, which made them the admiration of after-ages. The Successors and Forms of Government left by *Alexander* and *Octavius*, soon stopt the growth of any thing farther in the kind. So true is that noble saying of *Longinus*—Θρέψαι τε γὰρ ἱκανὴ τὰ φρονήματα τῶν μεγαλοφρόνων ἢ ΕΛΕΥΘΕΡΙΑ, καὶ ἐπελπίσαι, καὶ ἅμα διαθεῖν τὸ πρέθυμον τῆς πρὸς ἀλλήλους ἐξιδος, καὶ τῆς περὶ τὰ πρωτεῖα φιλοτιμίας. It is LIBERTY that is formed to nurse the sentiments of great Geniuses; to inspire them with hope; to push forward the propensity of contest one with another, and the generous emulation of being the first in rank. De Subl. Sect. 44.

native Elegance of a *Philemon* or *Menander*; for the amorous Strains of a *Mimnermus* or *Sappho*; for the rural Lays of a *Theocritus* or *Bion*; and for the sublime Conceptions of a *Sophocles* or *Homer*. The same in Prose. Here *Isocrates* was enabled to display his Art, in all the accuracy of Periods, and the nice counterpoise of Diction. Here *Demosthenes* found materials for that nervous Composition, that manly force of unaffected Eloquence, which rushed, like a torrent, too impetuous to be withstood.

Ch. V.

WHO were more different in exhibiting their *Philosophy*, than *Xenophon*, *Plato*, and his disciple, *Aristotle*? Different, I say, in their character of *Composition*; for as to their *Philosophy itself*, it was in reality *the same*. *Aristotle*, strict, methodic, and orderly; subtle in Thought; sparing in Ornament; with little address to the Passions or Imagination; but exhibiting the whole with

Ch. V. such a pregnant brevity, that in every sentence we seem to read a page. How exquisitely is this all performed *in Greek*? Let those, who imagine it may be done as well in another Language, satisfy themselves either by attempting to translate him, or by perusing his translations already made by men of learning. On the contrary, when we read either *Xenophon* or *Plato*, nothing of this *method* and *strict order* appears. The *Formal* and *Didactic* is wholly dropt. Whatever they may teach, it is without professing to be teachers; a train of Dialogue and truly polite Address, in which, as in a Mirror, we behold human Life, adorned in all its colours of Sentiment and Manners.

AND yet though these differ in this manner from the *Stagirite*, how different are they likewise in character from each other? — *Plato*, copious, figurative,

tive, and majestic; intermixing at times the facetious and satiric; enriching his Works with Tales and Fables, and the mystic Theology of antient times. *Xenophon*, the Pattern of perfect simplicity; every where smooth, harmonious, and pure; declining the figurative, the marvellous, and the mystic; ascending but rarely into the Sublime; nor then so much trusting to the colours of Stile, as to the intrinsic dignity of the Sentiment itself.

Ch. V.

THE Language in the mean time, in which *He* and *Plato* wrote, appears to suit so accurately with the Stile of both, that when we read either of the two, we cannot help thinking, that it is he alone, who has hit its character, and that it could not have appeared so elegant in any other manner.

AND thus is THE GREEK TONGUE,  
*from its Propriety and Universality, made*


E e 4

for

Ch. V. *for all that is great, and all that is beautiful, in every Subject, and under every Form of writing.*

GRAIIS ingenium, GRAIIS dedit ore  
*rotundo*  
*Musa loqui.*

IT were to be wished, that those amongst us, who either write or read, with a view to employ their liberal leisure (for as to such, as do either from views more sordid, we leave them, like Slaves, to their destined drudgery) it were to be wished, I say, that the liberal (if they have a relish for letters) would inspect the finished Models of *Grecian Literature*; that they would not waste those hours, which they cannot recall, upon the meaner productions of the *French* and *English* Press; upon that fungous growth of Novels and of Pamphlets, where, it is to be feared, they rarely find  
any

any rational pleasure, and more rarely Ch. V.  
still, any solid improvement. 

To be *competently* skilled in antient learning, is by no means a work of such insuperable pains. The very progress itself is attended with delight, and resembles a Journey through some pleasant Country, where every mile we advance, new charms arise. It is certainly as easy to be a Scholar, as a Gamester, or many other Characters equally illiberal and low. The same application, the same quantity of habit will fit us for one, as completely as for the other. And as to those who tell us, with an air of seeming wisdom, that *it is Men, and not Books*, we must study to become knowing; this I have always remarked, from repeated Experience, to be the common consolation and language of Dunces. They shelter their ignorance under a few bright Examples, whose transcendent abilities, without the  
common

Ch. V. common helps, have been sufficient of  
 { themselves to great and important Ends.  
 But alas !

*Decipit exemplar vitii imitabile—*

IN truth, each man's Understanding, when ripened and mature, is a composite of *natural Capacity*, and of *super-induced Habit*. Hence the greatest Men will be necessarily those, who possess *the best Capacities*, cultivated with *the best Habits*. Hence also moderate Capacities, when adorned with valuable Science, will far transcend others the most acute by nature, when either neglected, or applied to low and base purposes. And thus for the honour of CULTURE and GOOD LEARNING, *they are able to render a man, if he will take the pains, intrinsically more excellent than his natural Superiors.*

AND

AND so much at present as to GE- Ch. V.  
NERAL IDEAS; *how we acquire them;*  
*whence they are derived; what is their*  
*Nature; and what their connection with*  
*Language.* So much likewise as to the  
Subject of this Treatise, UNIVERSAL  
GRAMMAR.

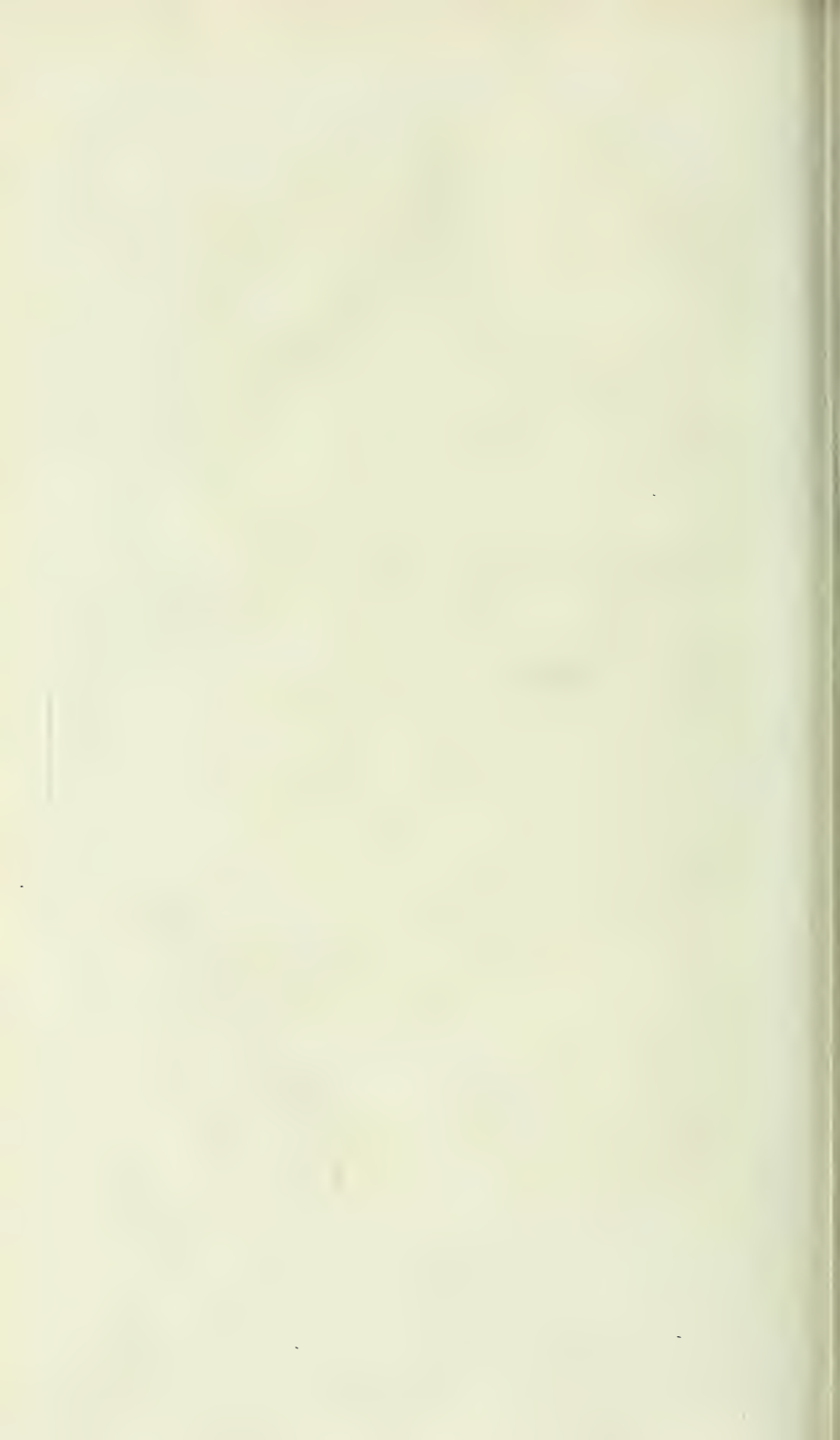
End of the THIRD BOOK.

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## ADVERTISEMENT.

*THE following Notes are either Translations of former Notes, or Additions to them. The additional are chiefly Extracts from Greek Manuscripts, which (as the Author has said already concerning others of the same kind) are valuable both for their Rarity, and for their intrinsic Merit.*



## ADDITIONAL NOTES.

PAG. 95.—TO STOP, &c.] The Quotation from *Proclus* in the Note may be thus rendered—**THAT THING IS AT REST, which FOR A TIME PRIOR AND SUBSEQUENT IS IN THE SAME PLACE, both itself, and its Parts.**

P. 105. In the Note, for γιγνόμενον read γενόμενον, and render the passage thus—*For by this faculty (namely the faculty of Sense) we neither know the Future, nor the Past, but the Present only.*

P. 106. NOTE (d). ] The passage of *Philoponus* here referred to, but by mistake omitted, has respect to the notion of beings *corporeal* and *sensible*, which were said to be nearly approaching to *Non-Entities*. The Author explains this, among other reasons, by the following—Πῶς δὲ τοῖς μὴ ἔσι γειτνιάζει; Πρῶτον μὲν, ἐπειδὴ ἐνταῦθα τὸ παρελθὲν ἐστὶ καὶ τὸ μέλλον, ταῦτα δὲ μὴ ὄντα· τὸ μὲν γὰρ ἡφάνισται καὶ ἔτι ἐστὶ, τὸ δὲ ἔτι ἐστὶ· συμπαρατίθει δὲ τῷ χρόνῳ τὰ φύσικα πάθη, μᾶλλον δὲ τῆς κινήσεως αὐτῶν παρακολέθημά ἐστι ὁ χρόνος. *How therefore is it that they approach nearly to Non-Entities? In the first place, because HERE (where they exist) exists THE PAST and THE FUTURE, and these are NON-ENTITIES; for the one is vanished, and is no more, the other is not as yet. Now all natural Substances pass away along with TIME, or rather it is upon their Motion that TIME is an Attendant.*

P. 119—in the Note here subjoined mention is made of the REAL NOW, or INSTANT, and its efficacy. To which we may add, that there is not only a necessary Connection between *Existence* and the *Present Instant*, because *no other Point* of Time can properly be said to *be*, but also between *Existence* and *Life*, because whatever *lives*, by the same reason necessarily *Is*. Hence *Sophocles*, speaking of *Time present*, elegantly says of it—

——χρόνῳ τῷ ζώντι, καὶ παρόντι νῦν.

THE LIVING, and now present TIME.

*Trachin.* V. 1185.

P. 227.—The Passage in *Virgil*, of which *Servius* here speaks, is a description of *Turnus's* killing two brothers, *Amycus* and *Diore*; after which the Poet says of him,

——curru abscissa DUORUM

*Suspendit capita*———

This, literally translated, is—*he hung up on his chariot the heads of Two persons, which were cut off*, whereas the Sense requires, of *THE Two persons*, that is to say, of *Amycus* and *Diore*. Now this by *Amborum* would have been expressed properly, as *Amborum* means *THE Two*; by *Duorum* is expressed improperly, as it means only *Two indefinitely*.

P. 259.—The Passage in Note (o) from *Themistius*, may be thus rendered—*Nature in many instances appears to make her transition by little and little, so that in some Beings it may be doubted, whether they are Animal, or Vegetable.*

P. 294.

P. 294.—Note (c)—*There are in the number of things many, which have a most known EXISTENCE, but a most unknown ESSENCE; such for example as Motion, Place, and more than either of them, Time. The EXISTENCE of each of these is known and indisputable, but what their ESSENCE is, or Nature, is among the most difficult things to discern. The Soul also is in the same Class: that it is something, is most evident; but what it is, is a matter not so easy to learn. Alex. Aphrod. p. 142.*

P. 340—LANGUAGE—INCAPABLE OF COMMUNICATING DEMONSTRATION.] See Three Treatises, or Vol. I. p. 220, and the additional note on the words, *The Source of infinite Truths, &c.*

P. 368—in the Note—*yet so held the Philosopher of Malmesbury, and the Author of the Essay, &c.*]

*Philoponus*, from the Philosophy of *Plato* and *Pythagoras*, seems to have far excelled these *Moderns* in his account of WISDOM or PHILOSOPHY, and its Attributes, or essential Characters.—Ἰδιον γὰρ φιλοσοφίας τὸ ἐν τοῖς πολλοῖς ἔχει διαφοράν δεῖξαι τὴν κοινωνίαν, καὶ τὸ ἐν τοῖς πολλοῖς ἔχει κοινωνίαν δεῖξαι τίνι διαφέρειν· ἔ γὰρ δυσχερὲς τὸ δεῖξαι φάτις (lege φάτις) καὶ περιττὰς κοινωνίαν (παντὶ γὰρ πρᾶπτον), ἀλλ' ἔ (lege ὅπερ) τὸ διάφορον τῶν ἐπείν· ὁ δὲ κυνὸς καὶ ἵππου διαφοράν, ἀλλὰ τί κοινὸν ἔχουσιν. IT IS THE PROPER BUSINESS OF PHILOSOPHY TO SHEW IN MANY THINGS, WHICH HAVE DIFFERENCE, WHAT IS THEIR COMMON CHARACTER; and IN MANY THINGS, WHICH HAVE A COMMON CHARACTER, THRO' WHAT IT IS THEY DIFFER. *It is indeed*

no difficult matter to shew the common Character of a Wood-Pigeon and a Dove (for this is evident to every one), but rather to tell where lies the Difference ; nor to tell the Difference between a Dog and a Horse, but rather to shew, what they possess in common. Philop. Com. MS. in Nicomach. Arithm.

P. 379—THEY ARE MORE EXQUISITE THAN, &c.] The Words of *Aristotle*, here referred to, are these—μαλλον δ' ἐστὶ τὸ εἰς ἕνεκα καὶ τὸ καλὸν ἐν τοῖς τῆς φύσεως ἔργοις, ἢ ἐν τοῖς τῆς τεχνῆς. THE PRINCIPLES OF DESIGN and BEAUTY are more in the Works of NATURE, than they are in those of ART.

P. 379 —WE MUST OF NECESSITY ADMIT A MIND, &c.] The following quotation, taken from the third Book of a *manuscript Comment of Proclus on the Parmenides of Plato*, is here given for the sake of those, who have curiosity with regard to the doctrine of IDEAS, as held by antient Philosophers.

Εἰ δὲ δεῖ συντόμως εἰπεῖν τὴν αἰτίαν τῆς τῶν ἰδεῶν ὑποθέσεως, δι' ἣν ἐκείνοις ἤρεσε, ρητέον ὅτι τὰντα πάντα ὅσα ὁρατὰ, ἑράνια καὶ ὑπὸ σελήνην, ἢ ἀπὸ ταυτομάτε ἐστίν, ἢ κατ' αἰτίαν· ἀλλ' ἀπὸ ταυτομάτε ἀδύνατον· ἔστι γὰρ ἐν τοῖς ὑστέροις τὰ κρείττονα, νῦν, καὶ λόγος, καὶ αἰτία, καὶ τὰ αἰτίαι, καὶ ἔτω τὰ ἀποτελέσματα κρείττω τῶν ἀρχῶν, πρὸς τῇ καὶ ὁ φησιν ὁ Ἀριστοτέλης· δεῖ πρὸ τῶν κατὰ συμβεβηκὸς αἰτίων εἶναι τὰ καθ' αὐτὰ, τέτων γὰρ ἔκθεσις τὸ κατὰ συμβεβηκός· ὥς τε ἀπὸ ταυτομάτε πρᾶν ἢ τὸ κατ' αἰτίαν, εἰ καὶ ἀπὸ ταυτομάτε τὰ Θεϊότατα ἢ τῶν φανερῶν. If there-

*therefore we are to relate concisely the Cause, why THE HYPOTHESIS OF IDEAS pleased them (namely Parmenides, Zeno, Socrates, &c.) we must begin by observing that all the various visible objects around us, the heavenly as well as the sublunary, are either from CHANCE, or according to a CAUSE. FROM CHANCE IS IMPOSSIBLE; for then the more excellent things (such as Mind, and Reason, and Cause, and the Effects of Cause) will be among those things that come last, and so the ENDINGS of things will be more excellent than their BEGINNINGS. To which too may be added what Aristotle says; that ESSENTIAL CAUSES OUGHT TO BE PRIOR TO ACCIDENTAL, in as much as EVERY ACCIDENTAL CAUSE IS A DEVIATION FROM THEM; so that whatever is the Effect of such essential Cause [as is indeed every work of Art and human Ingenuity] must needs be prior to that which is the Effect of Chance, even tho' we were to refer to Chance the most divine of visible objects [the Heavens themselves].*

The Philosopher, having thus proved a *definite Cause* of the World in opposition to *Chance*, proceeds to shew that from the Unity and concurrent Order of things this Cause must be ONE. After which he goes on, as follows. —

— 'Εἰ μὲν ἔν αὐτοῦ τῷ αὐτοῦ. ἔσται γὰρ τι πάλιν τῶν ὑστέρων τῆς τέτων αἰτίας κρείττον, τὸ κατὰ λόγον καὶ γινώσκον ποιεῖν, ἔστω τῷ Παντός ὄν, τῷ ὅλῳ μέρος, ὃ ἔστιν ἀπ' αἰτίας ἀλόγου τοῦτο. 'Εἰ δὲ λόγον ἔχον, καὶ αὐτὸ γινώσκον, οἶδεν ἑαυτὸ δῆπε τῶν πάντων αἰτίον ὄν, ἢ τῷ αὐτοῦ, ἀγνοήσει τὴν ἑαυτοῦ φύσιν. 'Εἰ δὲ οἶδεν, ὅτι κατ' ἐστὶν ἐστὶ τῷ παντός αἰτίον, τὸ

οὐ ὁρισμένως ἰδὸς θάτερον, καὶ θάτερον οἶδεν ἐξ ἀνάγκης, οἶδεν ἄρα καὶ ἔστιν αἰτιον ὁρισμένως· οἶδεν ἄν καὶ τὸ Πᾶν, καὶ πᾶντα ἐξ ὧν τὸ Πᾶν, ὧν ἐστὶ καὶ αἰτιον. Καὶ εἰ τῷτο, ἥτοι εἰς ἑαυτὸ ἄρα βλέπον, καὶ ἑαυτὸ γινώσκον, οἶδε τὰ μετ' αὐτό. Λόγοις ἄρα καὶ εἶδεσιν αὐτοῖς οἶδε τὰς Κοσμικὰς Λόγους, καὶ τὰ εἶδη, ἐξ ὧν τὸ Πᾶν, καὶ ἔστιν ἐν αὐτῷ τὸ Πᾶν, ὡς ἐν αἰτίῳ, χωρὶς τῆς ὕλης. — Now IF THIS CAUSE BE VOID OF REASON, that indeed would be absurd; for then again there would be something among those things, which came last in order, more excellent than their Principle or Cause. I mean by more excellent, something operating according to Reason and Knowledge, and yet within that Universe, and a Part of that Whole, which is, what it is, from a Cause devoid of Reason.

But if, on the contrary, THE CAUSE OF THE UNIVERSE BE A CAUSE, HAVING REASON and knowing itself, it of course knows itself to be the Cause of all things; else, being ignorant of this, it would be ignorant of its own nature. But if it know, that from ITS VERY ESSENCE IT IS THE CAUSE OF THE UNIVERSE, and if that, which knows one part of a Relation definitely, knows also of necessity the other, it knows for this reason definitely the thing of which it is the Cause. IT KNOWS THEREFORE THE UNIVERSE, and all things out of which the Universe is composed, of all which also it is the Cause. But if this be true, it is evident that BY LOOKING INTO ITSELF, AND BY KNOWING ITSELF, IT KNOWS WHAT COMES AFTER ITSELF, AND IS SUBSEQUENT. It is, therefore, through certain REASONS and FORMS DEVOID OF MATTER  
that

*that it knows those mundane Reasons and Forms, out of which the Universe is composed, and that the Universe is in it, as in a Cause, distinct from and without the Matter.*

P. 380—AGREEABLE TO WHICH IDEAS THESE WORKS ARE FASHIONED, &c.] It is upon these Principles that Nicomachus in his *Arithmetic*, p. 7. calls the Supreme Being an Artist—ἐν τῇ τῷ τεχνίτῃ Θεῷ διανοίᾳ, in *Dei artificis mente*. Where Philoponus, in his *manuscript Comment*, observes as follows —τεχνίτην φησὶ τὸν Θεόν, ὡς πάντων τὰς πρώτας αἰτίας καὶ τὰς λόγους αὐτῶν ἔχοντα. He calls GOD an ARTIST, as possessing within himself the first Causes of all things, and their Reasons or Proportions. Soon after speaking of those Sketches, after which Painters work and finish their Pictures, he subjoins —ὥσπερ ἔν ἡμεῖς, εἰς τὰ τοιαῦτα σκιαγραφήματα βλέποντες, ποιεῖμεν τόδε τι, ἔτω καὶ ὁ δημιουργός, πρὸς ἐκεῖνα ἀποβλέπων, τὰ τῇδε πάντα κεκόσμηκεν· ἀλλ' ἴσμεν, ὅτι τὰ μὲν τῇδε σκιαγραφήματα ἀτελῆ ἐσιν, ἐκεῖνοι δὲ οἱ ἐν τῷ Θεῷ λόγοι ἀρχέτυποι καὶ πάντελειοί ἐσιν. As therefore we, looking upon such Sketches as these, make such and such particular things, so also the Creator, looking at those Sketches of his, hath formed and adorned with beauty all things here below. We must remember, however, that the Sketches here are imperfect; but that the others, those REASONS or Proportions, which exist in GOD, are ARCHETYPAL and ALL-PERFECT.

It is according to this Philosophy, that Milton represents God, after he had created this visible World, contemplating

————— *how it shew'd*

*In prospect from his throne, how good, how fair,*

ANSW'RING HIS GREAT IDEA——

P. Loft, VII. 556.

*Proclus* proves the Existence of these GENERAL IDEAS or UNIVERSAL FORMS by the following Arguments. — *ἐι τοίνυν ἐστὶν αἰτία τῷ παντὶ αὐτῷ τῷ εἶναι ποιῶσα, τὸ δὲ αὐτῷ τῷ εἶναι ποιεῖν ἀπὸ τῆς αὐτῆς ποιεῖ ὁσίας τῷ ἐστὶ πρώτως, ὅπερ τὸ ποιούμενον δευτέρως καὶ ὃ ἐστὶ πρώτως, δίδωσι τῷ ποιούμενῳ δευτέρως οἷον τὸ πῦρ καὶ δίδωσι θερμότητά ἄλλῳ, καὶ ἐστὶ θερμὸν, ἢ ψυχὴ δίδωσι ζωὴν, καὶ ἔχει ζῶν, καὶ ἐπὶ πάντων ἴδοις ἂν ἀληθῆ τὸν λόγον, ὅσα αὐτῷ τῷ εἶναι ποιεῖ. καὶ τὸ αἴτιον ἔν τῷ παντὶ αὐτῷ τῷ εἶναι ποιεῖν τῷ ἐστὶ πρώτως, ὅπερ ὁ κόσμος δευτέρως. ἐι δὴ ὁ κόσμος πληρῶμα εἰδῶν ἐστὶ πάντοις, εἴη ἂν καὶ ἐν τῷ αἰτίῳ τῷ κόσμῳ ταῦτα πρώτως· τὸ γὰρ αὐτὸ αἴτιον καὶ ἥλιον, καὶ σελήνην, καὶ ἄνθρωπον ὑπέστησε, καὶ ἵππον, καὶ ὄλως τὰ εἶδη, τὰ ἐν τῷ παντί. ταῦτα ἄρα πρώτως ἐστὶ ἐν τῇ αἰτίᾳ τῷ παντὶ, ἄλλος ἥλιος παρὰ τὸν ἐμφανῆ, καὶ ἄλλος ἄνθρωπος, καὶ τῶν εἰδῶν ὁμοίως ἕκαστον. ἐστὶν ἄρα τὰ εἶδη πρὸ τῶν αἰσθητῶν, καὶ αἰτία αὐτῶν τὰ δημιουργικὰ κατὰ τὸν εἰρημένον λόγον, ἐν τῇ μιᾷ τῷ κόσμῳ παντὶ αἰτία προὑπάρχουσα. If therefore THE CAUSE OF THE UNIVERSE be a Cause which operates merely by existing, and if that which operates merely by existing, operate from its own proper Essence, SUCH CAUSE IS PRIMARILY, WHAT ITS EFFECT IS SECONDARILY, and that, which it is primarily, it giveth to its Effect secondarily. It is thus that Fire both giveth Warmth*

*to something else, and is itself warm; that the Soul giveth Life, and possesseth Life; and this reasoning you may perceive to be true in all things whatever, which operate merely by existing. It follows therefore, THAT THE CAUSE OF THE UNIVERSE, operating after this manner, IS THAT PRIMARILY, WHICH THE WORLD IS SECONDARILY. If therefore the WORLD be the plenitude of FORMS of all Sorts, these FORMS MUST ALSO BE PRIMARILY IN THE CAUSE OF THE WORLD, for it was the same Cause, which constituted the Sun, and the Moon, and Man, and Horse, and in general all the Forms existing in the Universe. These therefore exist primarily in the Cause of the Universe; another Sun besides the apparent, another Man, and so with respect to every Form else. The FORMS therefore, PREVIOUS to the sensible and external Forms, and which according to this reasoning are their ACTIVE and EFFICIENT CAUSES, are to be found PRE-EXISTING IN THAT ONE AND COMMON CAUSE OF ALL THE UNIVERSE. Procli Com. MS. in Plat. Parmenid. L. 3.*

We have quoted the above passages for the same reason as the former; for the sake of those, who may have a curiosity to see a sample of this *antient* Philosophy, which (as some have held) may be traced up from *Plato* and *Socrates* to *Parmenides*, *Pythagoras*, and *Orpheus* himself.

If the Phrase, *to operate merely by existing*, should appear questionable, it must be explained upon a supposition, that *in the Supreme Being* no Attributes are *secondary, intermittent, or adventitious*, but all *original, ever perfect and essential*. See p. 162, 359.

That we should not therefore think of a *blind unconscious* operation, like that of Fire here alluded to, the Author had long before prepared us, by *uniting Knowledge with natural Efficacy*, where he forms the Character of these *Divine and Creative Ideas*.

But let us hear him in his own Language.—ἀλλ' ἕπερ ἐθέλομεν τὴν ιδιότητα αὐτῶν (sc. Ἰδεῶν) ἀφορίσασθαι διὰ τῶν γνωριματέρων, ἀπὸ μὲν τῶν φυσικῶν λόγων λάβωμεν τὸ αὐτῷ τῷ εἶναι ποιητικόν, ὧν δὴ καὶ ποιῶσι· ἀπὸ δὲ τῶν τεχνικῶν τὸ γνωστικόν, ὧν ποιῶσιν, εἰ καὶ μὴ αὐτῷ τῷ εἶναι ποιῶσι, καὶ ταῦτα ἐνώσαντες φώμεν αἰτίας εἶναι τὰς Ἰδέας δημιουργικὰς ἅμα καὶ νοεράς πάντων τῶν κατὰ φύσιν ἀποτελεσμένων. *But if we then choose to define the peculiar character of IDEAS by what is more known to us than themselves, let us assume from NATURAL PRINCIPLES THE POWER OF EFFECTING, MERELY BY EXISTING, all the things that they effect; and from ARTIFICIAL PRINCIPLES THE POWER OF COMPREHENDING all that they effect, although they did not effect them merely by existing; and then uniting those two, let us say that IDEAS are at once the EFFICIENT and INTELLIGENT CAUSES of all things produced according to Nature.* From book the second of the same Comment.

The Schoolman, *Thomas Aquinas*, a subtle and acute writer, has the following sentence, perfectly corresponding with this Philosophy. *Res omnes comparantur ad Divinum Intellectum, sicut artificiata ad Artem.*

The Verses of *Orpheus* on this subject may be found in the tract *De Mundo*, ascribed to *Aristotle*, p. 23. *Edit. Sylburg.*

Ζεὺς ἄρσεν γέμετο, Ζεὺς κ. τ. λ.

P. 391—WHERE ALL THINGS LIE INVELOPED,  
[&c.]

—ὅσα πέρ ἐσι ΤΑ ΠΟΛΛΑ κατὰ δὴ τινα με-  
ρισμὸν, τοσαῦτα καὶ ΤΟ ΕΝ ἐκείνο πρὸ τῆ μερισμῆ  
κατὰ τὸ πάντῃ ἀμερές· ἡ γὰρ ἓν, ὡς ἐλάχιστον, κα-  
θάπερ ὁ Σπεύσιππος ἔδοξε λέγειν, ἀλλ' ΕΝ, ΩΣ  
ΠΑΝΤΑ. *As numerous as is THE MULTITUDE*  
*OF INDIVIDUALS by Partition, so numerous also is that*  
*PRINCIPLE OF UNITY by universal Impartibility. For*  
*it is not ONE, as a MINIMUM is one (according to what*  
*Speucippus seemed to say,) but it is ONE, as being ALL*  
*THINGS. Damascius περὶ Ἀρχῶν, MS.*

P. 408—THE WISEST NATIONS—THE MOST CO-  
PIOUS LANGUAGES.] It is well observed by *Muretus*  
—*Nulli unquam, qui res ignorarent, nomina, quibus*  
*eas exprimerent, quæsierunt. Var. Lect. VI. 1.*

P. 411 — BUT WHAT WAS THEIR PHILOSO-  
PHY?] The same *Muretus* has the following passage  
upon the ROMAN TASTE FOR PHILOSOPHY.—  
*Beati autem illi, et opulenti, et omnium gentium victores*  
*ROMANI, in petendis honoribus, et in prestandis civibus,*  
*et in exteris nationibus verbo componendis, re compilandis*  
*occupati, philosophandi curam servis aut libertis suis, et*  
*Græculis esurientibus relinquebant. Ipsi, quod ab avar-*  
*itia,*

*ritia, quod ab ambitione, quod a voluptatibus reliquum erat temporis, ejus si partem aliquam aut ad audiendum Græcum quempiam philosophum, aut ad aliquem de philosophia libellum vel legendum vel scribendum contulissent, jam se ad eruditionis culmen pervenisse, jam victam a se et profligatam jacere Græciam somniabant. Var. Lect. VI. 1.*

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